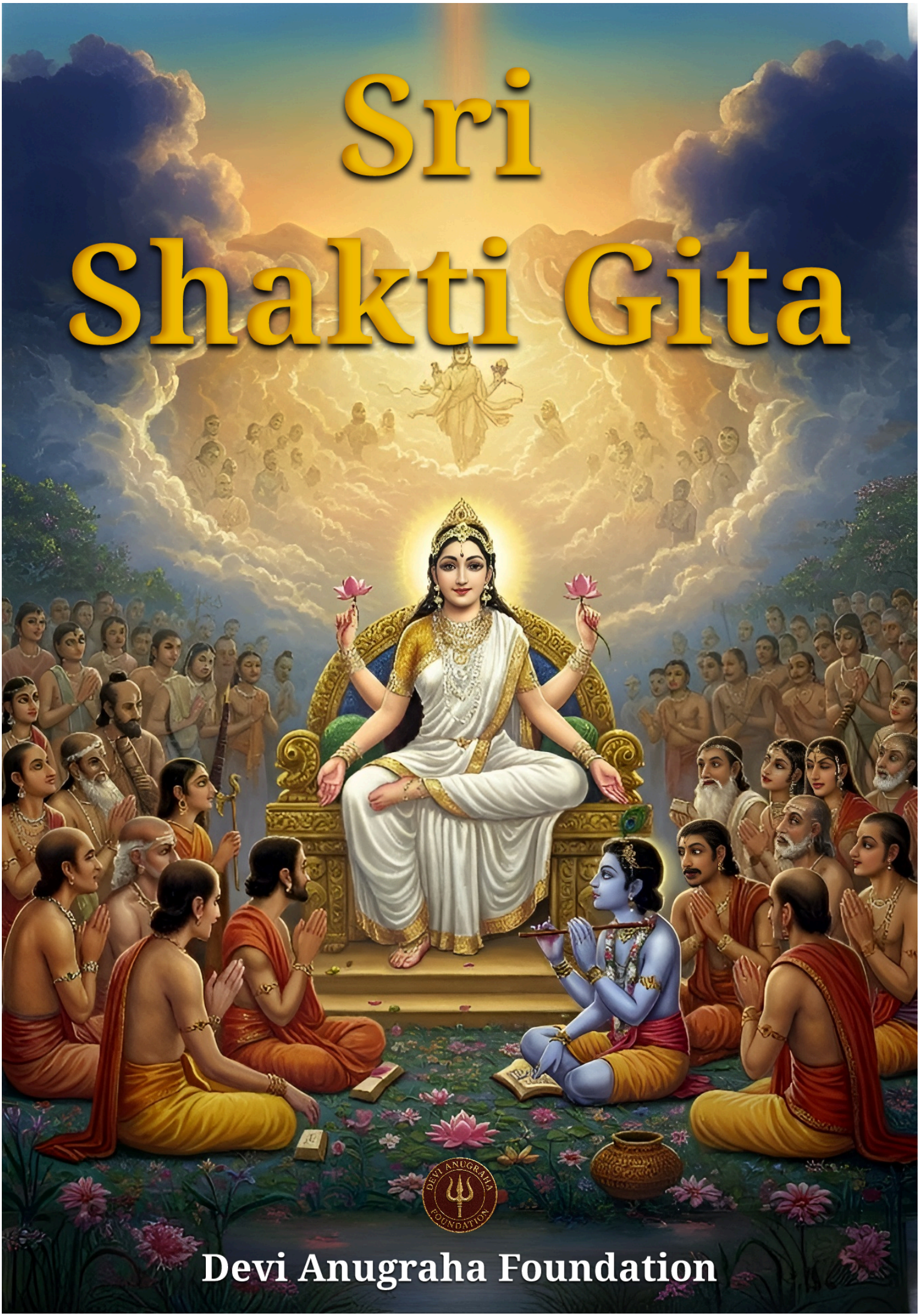
Sri Shakti Gita



Devi Anugraha Foundation

PREFACE

(Śrī Mātre Namaḥ — Salutations to the Divine Mother)

This Śrī Śakti Gītā shines forth as a sacred revelation of the Divine Mother's supreme wisdom, a scripture of devotion, knowledge, and liberation. Though composed in recent centuries, perhaps in the eighteenth or nineteenth, its voice resounds with the timeless truth of the Sanātana Dharma. It is not merely a literary composition, but a divine gift granted to seekers by Mahādevī Herself, the supreme embodiment of Śakti and Brahman.

This holy text teaches that the Goddess is not a part of creation, but its very source. She is Brahmamayī, Ātmasvarūpinī, and Paraśakti the Ground of all Being and the Power that animates all gods and beings. In Her, there is no difference between the knower, the known, and the knowledge. She is at once Nirguṇā and Saguṇā, Jñāna and Bhakti, Śakti and Śaktimān. She is the one Truth appearing in many forms for the upliftment of the worlds.

As the Gītā unfolds, Mahādevī reveals Herself to the devas in luminous form, and grants them the supreme teachings on the unity of Śakti and Brahman, the secrets of mantra, the Kalās (divine powers), and the path to liberation through surrender. This sacred dialogue is not merely an intellectual discourse, but a yogaśāstra, a guide for spiritual union with the Divine Mother through devotion, contemplation, and inner purity.

Let the reader approach this scripture not as one would approach an ordinary text, but as a living embodiment of the Mother's voice. Let the verses be meditated upon with reverence, for each word is suffused with Her grace. This Gītā is a flame that dispels the darkness of ignorance and reveals the Virāṭ-rūpa (the cosmic form) of the Divine Feminine, resplendent in Her glory.

May this Gītā be an offering to all who walk the path of Śakti Dharma. May it inspire devotion, illuminate the heart, and awaken within each soul the memory of their eternal oneness with Mahādevī. By Her compassion, the soul is lifted, and the boundless joy of jñāna and bhakti is attained.

Oṁ Śrī Mātre Namaḥ

May peace, wisdom, and grace prevail in all worlds.

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Chapter 1: Description of the Yoga of Non-duality of Shakti (Power) and Shaktiman (The Powerful/Possessor of Power)

sūta uvāca || 1 ||

Suta said: || 1 ||

gurudeva ! tvayā proktaṃ purāṇaṃ vedatātparyaprakāśakaṃ smṛtiṣu yat |
vidhaye smṛtayo nūnaṃ śrutitattvaprakāśikāḥ || 2 ||

O Gurudeva! You had said that all Puranas are Smritis (remembered texts) that illuminate the essential meaning of the Vedas.Indeed, Smritis are for illuminating the essence of the Shrutis (Vedas). || 2 ||

naikopaniṣadaścāpi purāṇaniścaye nanu |
gītā nāmnā ca vikhyātāssanti tatrāpi bhūriśaḥ || 3 ||

And in the Puranas, there are indeed many Upanishads famously known by the name Gita. || 3 ||

ādicchvāsi tvamevaitad devi ! viṣṇuśca sa śriyau |
prādurāsīnmahādevī svayaṃ brahmamayī purā || 4 ||

O Deva (addressing the Rishis)! You also instructed that in ancient times, the Mahadevi (Great Goddess), who is essentially Brahman (the Absolute), appeared before the gods. || 4 ||

rahasyaṃ śaktirūpasya śaktimallakṣaṇaṃ vasu |
śrāvayitvā mahādevīṃ devān sānvagrahīt tadā || 5 ||

And She (Mahadevi) made them (the Devas) fulfilled by thoroughly explaining to them the many secrets of Her form as Shakti (Power), which is the characteristic of the Shaktiman (the Powerful, Brahman). || 5 ||

trilokapāvanīṃ divyāṃ śaktigītāṃ sudurlabhām |
ato māṃ śrāvayedānīṃ jñānānandadayānidhe ! || 6 ||

Therefore, out of compassion, O Shukadeva, treasure of knowledge, bliss, and mercy! Please narrate to me the Shakti Gita, which purifies the three worlds, is divinely desired, and difficult to attain. || 6 ||

vyāsa uvāca || 7 ||

Vyasa said: || 7 ||

tvadbhaktyā sūta ! sadbuddhe ! prasan_no'smi na saṃśayaḥ |
viśeṣataśca te matvā bhivakalpāntamātmanaḥ || 8 ||

O Suta of good intellect! I am pleased with your devotion, and especially by seeing your mind free from doubts (or unwavering); there is no doubt in this. || 8 ||

ataḥ śṛṇu ! savistāraṃ tvāṃ śrāvayitumudyataḥ |
purāṇaśāstraṃ paramaṃ vedārthapratipādakam || 9 ||

Therefore, listen! I am ready (or desirous) to narrate to you in detail the supreme Purana Shastra (scripture) which expounds the meaning of the Vedas. || 9 ||

yattattvameva tacchāstraṃ śṛṇu manmukhataḥ śubham |
niḥśreyasakṛte caiva loke khyāpayituṃ prabho ! || 10 ||

Because you are capable of proclaiming those scriptures from my mouth with love, by which the ultimate good (liberation) of the world is manifested.) Now, listen to that very essence, that auspicious scripture, from my mouth, so that you may, O capable one, proclaim it in the world for the sake of ultimate liberation. || 10 ||

śrāvaye śaktigītāṃ tvāmidānīṃ śṛṇu tat khalu |
mahādevīpadāmbhojabhramarīkṛtahṛd yayā || 11 ||

I shall now narrate the Shakti Gita to you, listen indeed, as your heart, like a bee, is ever absorbed in the lotus feet of Mahadevi. || 11 ||

gīteyaṃ sārabhūtā'sti sarvopaniṣadāṃ hi sā |
niṣkarpaḥ sarvavedānāṃ jananī jñānacakṣuṣām || 12 ||

This (Gita) is the essence of all Upanishads, the conclusion of all Vedas, and the mother of the light of knowledge (or the eye of wisdom). || 12 ||

purā devāsure yuddhe sākṣādbrahmasvarūpiṇī |
jagadambā mahādevī samārādhya divaukasaiḥ || 13 ||

In ancient times, when the gods (Divaukasas), after worshipping Jagadamba Mahadevi (Mother of the Universe, Great Goddess), who is the very form of Brahman, in many ways, in the war between Devas and Asuras, || 13 ||

vividhaistīrthavidhibhiḥ mṛta ! vijayaṃ lebhire yadā |
ambayā'jñaptamud_dhṛtya tataste viviśurdivam || 14 ||

O Mrita (Suta)! when they (the Devas) achieved victory through various sacred methods, then, having been uplifted by the command of Amba (the Mother), they entered heaven. || 14 ||

didṛkṣāvirabhūd devī viśvakṛtyaikapāradā |
tasmin kāle tu devarṣernāradasyopadeśataḥ || 15 ||

Then arose the desire (in the Devas) to see the Devi (Goddess), who is solely devoted to the cosmic functions. At that time, through the instruction of the divine sage Narada, || 15 ||

vinirjitya surāndevāḥ sarve yajñādribhāgābhujaḥ |
naiyyāyikāloke samprāptā maheśvarī || 16 ||

It became known to them that although the Mother of the Universe could be seen by going to the jewel-island like Devi-loka, not all gods could reach there.) Having conquered the Asuras, all the Devas, partakers of sacrificial offerings, attained Maheshwari (the Great Goddess) in the world of logicians (or justice/order). || 16 ||

draṣṭuṃ śakyā tathā padyate sarve gantuṃ na śaknuyuḥ |
tatra devāḥ kiyantastu kiyanmātraparyasthitā || 17 ||

(Only some sages have the capacity to reach, and that too is dependent on Mahadevi's grace.) Thus, though She could be seen by approaching, not all could go. How many Devas, and to what extent, were situated there? || 17 ||

samprāpte gantumevā"dau sūta ! tatrā"syamekhale |
mahādevyā dayādṛṣṭyā vinā naitumamīkṣate || 18 ||

O Suta! Even on reaching there initially, at the very entrance (or boundary), without the compassionate gaze of Mahadevi, one cannot proceed. || 18 ||

evaṃ suvidite tāta ! bhagavān devanayakaḥ |
viṣṇurgurustadānīntu devān sambodhya tānidam || 19 ||

O dear one (Suta)! When this was well understood, then Lord Vishnu, the leader of the Devas, their Guru at that time, addressed the Devas and told them this: || 19 ||

prabhavo na yadā gantuṃ nikhilastrāṇanirjarāḥ |
śaknuvantyapi ye gantuṃ devīlokaṃ hi te'pi ca || 20 ||

When they (the Devas), the protectors of all, do not have the power to go, and even those who are capable of going to Devi-loka, || 20 ||

svayaṃ na svecchayā naiva jagadambādayā'mṛte |
yadā tu jagadambāyāḥ sarveṣāmīkṣitā kṛpā || 21 ||

cannot do so by their own will, without the grace of Jagadamba (Mother of the Universe). When the compassionate gaze of Jagadamba falls on everyone, || 21 ||

sarve'pi rāgiṇastarhi tairbrahmacakramadbhutam |
asmābhirvihitairdevarihā''śu prīyatāṃ hitam || 22 ||

Then indeed, all passionate ones (or all of us), by this wonderful Brahmachakra performed by us, O Devas, may She be quickly pleased here for our benefit. || 22 ||

vayaśced brahmacakre'smin kṛtakṛtyā bhavema ha |
amunā brahmacakreṇa sarvotkṛṣṭatamena ca || 23 ||

If we indeed become successful in this Brahmachakra, and by this most excellent Brahmachakra, || 23 ||

sarvo'smin bhaktyātmajñānaiḥ svīyābhiḥ karmaśaktibhiḥ |
svajñānena svabhaktyā ca jaganmātuḥ padān_mbuje yadi || 24 ||

If all of us, with our own powers of action, through self-knowledge and self-devotion, attain concentration at the lotus feet of the Mother of the Universe, || 24 ||

śaknuyāma vayaṃ sthairyaṃ labdhumatrāntare param |
tadā me dṛḍhaviśvāso varttate cittaśumbhabhāḥ || 25 ||

and if we can attain supreme stability (or steadfastness) in this interval, then I have firm faith, (my mind) shining with purity. || 25 ||

yannūnaṃ sā mahādevī svayamāvirbhaviṣyati |
svadarśanopadeśābhyāścaivā'nugrahīṣyati || 26 ||

That surely, Mahadevi Herself will manifest here and grace us with Her vision and teachings. || 26 ||

etacchrutvā vaco viṣṇostadānīṃ nikhilāḥ surāḥ |
viṣṇuṃ cakreśvaraṃ kṛtvā bhagavantaṃ ramāpatim || 27 ||

Hearing these words of Vishnu then, all the gods, making Lord Vishnu, the husband of Rama (Lakshmi), the Chakreshwara (Lord of the Chakra/Wheel/Cycle), || 27 ||

puṇyaṃ brahmacakreṇa sarve'pyagresaraṃ nṛpa |
upāsanto te mahādevīṃ tadgatāḥ susamāhitāḥ || 28 ||

O King (addressing Suta, or Suta addressing his audience)! They, with Him (Vishnu) as their leader, worshipped Mahadevi through the holy Brahmachakra, fully concentrated and absorbed in Her. || 28 ||

tato vihāriṇī nityaṃ bhaktamānasasandire |
āyā sevā mahādevī karuṇākalanaketanam || 29 ||

Then, Mahadevi, who eternally resides in the temple of Her devotees' minds, the abode of compassion's manifestation, came (to that place of) worship. || 29 ||

devairanuṣṭhite tasmin brahmacakre muhurmukhe |
deyā"virāsīdviśvasya divyaṃ tejo'tibhāsvaram || 30 ||

While the Brahmachakra was being repeatedly performed by the Devas, there manifested a divine, exceedingly brilliant light of the universe. || 30 ||

sarvasaundaryaśobhāḍhyaṃ paramādbhūtadarśanam |
viprāṇḍālokikaṃ rūpamāvirbhāvayati sma ha || 31 ||

Adorned with all beauty and splendor, a sight of supreme wonder, She manifested a form that illuminates the cosmic egg (Brahmanda). || 31 ||

divaukaso'khilā amī purastād vyomamadhyataḥ |
akhaṇḍamaṇḍalākāraṃ vibhidya timiraṃ tamaḥ || 32 ||

All these celestial beings (Devas) then saw, in front of them, from the midst of the sky, piercing the mass of darkness, which was like an unbroken circle, || 32 ||

akhaṇḍamaṇḍalātmakaṃ munidhyeyamekaprabhaṃ yataḥ kimāpyaho paraṃ prakāśate sma duḥsaham || 33 || (Verse 33 in Sanskrit seems to span two printed blocks)

something of an unbroken circular form, meditated upon by sages, a singular effulgence, O wonder, a supreme light, unbearable to behold, began to shine forth. || (Part of) 33 ||

anantakoṭisūryateja-oghamoghatākaraṃ vibhāsate sma tanmahaḥ samujjvalaṃ manoharam |
mahastato'ntarā galaddigantaraprapūriṇī samāvirāsa ṣoḍaśī samastaviśvamohinī || 33 ||

That light, which outshone the brilliance of countless millions of suns, was radiant, enchanting, and splendid. From within that light, a sixteen-year-old (Shodashi) maiden, pervading the quarters, captivating the entire universe, manifested. || (Part of) 33 ||

apūrvapūrṇacandrikā'"syakāntivastrarūpadhāriṇī kvaṇau
samastaviśvadhanyavādapātramākarā |
sudivyavastrabhūṣaṇopaśobhitā caturbhujaiḥ supāyamugdhahastayugmaśobhitā tathāmaraiḥ || 34 ||

She, who wore a dress resembling the beauty of an unprecedented full moon's light on Her face, who was a mine of praise from the entire universe due to Her tinkling ornaments, adorned with divine clothes and jewels, with four arms, and Her pair of beautiful, charming hands, thus (appeared) to the immortals. || 34 ||

āsījjagatprasūtisthitilayakāriṇīśvarī śivātmanaḥ parālaparasya nābhipadmādhāriṇī |
śivo'pi divyamaṅgalaprapīṭhamadhyasaṃsthitaḥ
pitṛprajāryanirjarairyadīyapādapadmasevitaḥ || 35 ||

She was the Ishwari (Supreme Goddess) responsible for the creation, sustenance, and dissolution of the world, seated on the navel-lotus of Shiva, the Supreme Soul, who is beyond the beyond. Shiva Himself was situated in the midst of a divine, auspicious seat, whose lotus feet were served by the Pitris (ancestors), Prajapatis (progenitors), Aryas (noble ones), and Nirjaras (gods). || 35 ||

gabhīramandahāsaśobhitā"syakānnasulabhaṃ sunāsikā sulocanaṃ jagadvimohakārakaṃ samandahāsyaśobhitam |
avāci satyapi sphurajjagadvimohanārthakaṃ sa oṃnirantaram || 36 ||

Her face was adorned with a deep, gentle smile, with a beautiful nose and lovely eyes, captivating the world, adorned with a gentle smile.Even though unspoken, the continuous sound of "Om," capable of captivating the world, was emanating. || 36 ||

samastatattvamudgiran vahirgatā"syato'sṛjat śivā jagatpravindaśaktirūpiṇī sa viśvapālayatkhlu |
dadāti viśvabandhurūpiṇī nirantaraṃ muhuḥ prasādamātmano jagannivāsinī jayātmane || 37 ||

Expounding all truths, emanating from Her mouth, the auspicious Shiva (as Shakti), the power pervading the universe, indeed sustained the world. She, the friend of the universe, continuously and repeatedly bestows Her grace, dwelling in the world, for the sake of victory (or for souls). || 37 ||

sadātmikā cidātmikā rasātmikā"hlādarūpiṇī pṛthagvidhālaye sthitā sa saccidātmanaiva tu | prapañcarūpadhāriṇī gṛheśvarī dayātmikā rasātmarūpasañcayā samastaviśvabhāvanut || 38 ||

She is the essence of Sat (existence), Chit (consciousness), Rasa (bliss/essence), and Hlada (joy), residing in various abodes yet essentially Sat-Chit-Ananda (Existence-Consciousness-Bliss). She assumes the form of the universe, the mistress of the house, compassionate, a collection of blissful forms, illuminating the entire universe. || 38 ||

devī brahmamayī samīkṣya puratasteṣāṃ vivighnāṃ nirjarā-
niṣpandā"nananīrajā"nanamudāḥ kṣaṇaṃ saṃsthitāḥ |
paścānmohitavṛttayastata ime'tyantaprapūrṇāśayāḥ śāntā devagaṇāḥ kṛtāñjalipuṭā devīṃ parāṃ tuṣṭuvuḥ || 39 ||

The gods, seeing the Devi who is essentially Brahman before them, became momentarily still, their lotus-like faces speechless with joy. Afterwards, their faculties captivated, their hopes exceedingly fulfilled, the peaceful assembly of gods, with folded hands, began to praise the Supreme Devi. || 39 ||

devā ūcuḥ || 40 ||

The Devas said: || 40 ||

devi ! prapannārttihare ! śive ! tvaṃ vāṅmanobuddhiśarīragamyā |
yato'styato naiva hi kaścidiśaḥ stotuṃ svaśabdairbhavatīṃ kadācit || 41 ||

O Devi! Remover of the afflictions of those who surrender to You! O Auspicious One! You are beyond the reach of speech, mind, intellect, and body. Therefore, indeed, no one is capable of praising You with their own words at any time. || 41 ||

paraṃ manovegavimohitā vayaṃ bhāvaṃ bhavatyā api vāṅmano'dhiyā |
agocaraṃ dyotayituṃ samudyatāḥ samastanodoṣamamuṃ dayānidhe ! || 42 ||

But we, deluded by the speed of our minds, are attempting to reveal Your nature which is beyond speech and mind, through the power of emotion (or devotion). O Ocean of Compassion, (forgive) this fault of ours. || 42 ||

atra kṣamā"śvāsamapi kva kāraṇaṃ te mahyaparā"rttiharaṃstvameva mātaḥ ! |
jagadvasturūpe ! jagaccandriko"dye dayāmayī tvaṃ satataṃ namāmaḥ || 43 ||

Even in this forgiveness, what other cause is there but Your grace? You alone are the remover of great distress, O Mother! O Form of the world's substance! O Moonlight of the world! O Primordial One! O Compassionate One! We always bow to You. || 43 ||

parātparā tvaṃ parataḥ svarūpiṇī svalīlayānantavikārarājase |
saccitsukhā"syanta ātmanā punar- darpaṇarūpa yugalaṃ vibharti || 44 ||

You are the Supreme beyond the supreme, inherently of the highest form; by Your own divine play (Lila), You shine forth in infinite manifestations. You again manifest as a pair, (like) a mirror reflecting Yourself as Sat-Chit-Sukha (Existence-Consciousness-Bliss). || (44)

tano'pi mudrārmayī samanvitā hlīlollalamālā"nanatatsukhaprabhā |
svānandasaṃdohabharaprakāśā- manāthavandanī jagadekaḍolā || 45 ||

Though subtle, You are endowed with Mudras (symbolic gestures), a garland of playful "Hleem" sounds, and the radiance of that bliss from Your face. You are the radiant light of the abundance of Your own bliss, worshipped by the helpless, the sole swing (or play) of the universe. || 45 ||

līlodayāste bhavato bhavasā- ahetukīkṛtāḥ kevalameva mātaḥ |
nānāvidhasyānimittasvarūpasya, brahmāṇḍasaṅghasya ca devi ! manye || 46 ||

Your playful appearances (Lila-udaya) happen from Yourself, without any external cause, O Mother, solely by Your will. I believe, O Devi, this is true for the various causeless forms and the multitude of universes. || 46 ||

sargasthitimapralayakārye bhavadvīkṣaṇasya taraṅgamātram |
kartuṃ kṣaṇākhilamasahya tvaṃ namo'stu te'stu te'khilaśaktirūpe ! || 47 ||

The acts of creation, sustenance, and dissolution are mere ripples of Your glance. You are capable of accomplishing everything in a moment. Salutations to You, O form of all power! || 47 ||

tvaṃ nirguṇākāravivarjitā'pi tvaṃ bhāvarājyaśca bahirgatiśca'pi |
sarvendriyagocaratāṃ gatā'pi lekā harastvaṃ tu viśuddhabuddhe || 48 ||

Though You are without attributes (Nirguna) and formless, You are also the realm of manifestation (Bhava-rajya) and the path outwards (or beyond). Though You have become perceptible to all senses, You are the remover (Hara) of the world (or illusion), O Pure Intellect! || 48 ||

svabhaktakalyāṇavibhāvanāya dhṛtvā svarūpaṃ saguṇaṃ hi tebhyaḥ |
niḥśreyase yacchasi bhāvagamyaṃ tribhāvarūpe ! bhavatīṃ namāmaḥ || 49 ||

For the welfare and contemplation of Your devotees, You assume a form with attributes (Saguna), and grant them liberation, which is attainable through devotion. O You of three forms (or states of being)! We bow to You. || 49 ||

nāstyeva ! sīmā tava satkṛpāyāḥ śaṅkā na ye bhaktagaṇāstadīyāḥ |
tattvapravodhasya prabhūtamāhva- dṛṣṭiṃ hi te bhāvayamānasvarūpam || 50 ||

There is indeed no limit to Your true grace! Your devotees have no doubt in this. The profound call of true knowledge is Your very nature, which they contemplate. || 50 ||

svābhāvikaireva kṛpākaṭākṣaiḥ samīhamānā anukampayituṃ tān |
guṇāśrayād yacchaसि darśanaṃ svaṃ muktiśca tebhyo'dbhudarūpa dadāsi || 51 ||

By Your naturally compassionate glances, desiring to show mercy to them, You grant Your vision based on their (devotional) qualities, and You bestow upon them wonderful liberation. || 51 ||

jñātuṃ na śaktāstava devi ! tattvaṃ vayaṃ na devā api mānavāḥ ke |
parātpare ! tvatsya dayāmṛtaughe varyaṃ namāmaste'stu gurutvamīśe ! || 52 ||

O Devi! We gods are unable to know Your true nature, what to speak of mere humans? O Supreme of the Supreme! We bow to the great flood of Your compassionate nectar, O Lord (Ish)! Your greatness is supreme! || 52 ||

kiṃ varṇayettava kṛpāmṛtaughe yaiścajñāpairjīvitā nirguṇāḥ |
mātaḥmaheśī paramādbhute te kimapyaho naiva vidanti bhaktāḥ || 53 ||

What can describe the flood of Your compassionate nectar, by which even those without qualities (or beyond qualities) are enlivened? O Mother, Great Goddess, most wonderful! Your devotees, alas, know nothing (of Your full glory). || 53 ||

ananyabhaktyaiva tu kevalaṃ hi bhaktyā "sanasravaṃ pādapayye |
vicintayantastvam ! na tānapi tvaṃ svadarśanā"nandasukhairna muñcase || 54 ||

Only through single-minded devotion indeed, by devotion alone, those who contemplate You at Your feet without ceasing, You do not abandon them from the joys and bliss of Your vision. || 54 ||

śrīviṣṇugaurīśivamukhyai- rūpāstu paścānmukhadevatāstu |
yathārhaṃ te prakaṭayetya sthūlasya tānyatra kṛtārthayantām || 55 ||

Through forms like Vishnu, Gauri, Shiva, and other primary deities, You manifest Yourself fittingly, and make them fulfilled in this gross world. || 55 ||

devaiśca rājyeṣu yadā kadācid ghoreṇa devāsurasaṅgrameṇa |
utsīdati dhārmikavṛddhau dayāmayi ! labdha tadaiva nūnam || 56 ||

And whenever, in the realms of the gods,through terrible wars between Devas and Asuras, when righteousness declines, O Compassionate One! then indeed You are certainly attained (or manifest). || 56 ||

mātṛjanmākṣaramabhāṣuḥ mātṛṣu tejaḥsamalāni nojjvalam |
bhīreva sandīpitadikkusumaiḥ sthūle svarūpe nirmalaṃ dadhānā || 57 ||

(When mothers utter) the imperishable letter (Om, or speak of You), Your radiant and pure brilliance shines in them. With courage (or fear-dispelling light) illuminating the flowers of all directions, You uphold purity in Your gross form. || 57 ||

hatvā'surānstān krūrarūpe vyavasthāṃ devādhirājyasya viśāladrīṣṭā |
paścāt kadācitkila martyaloke dharmaśca jāte bahu vighne hi || 58 ||

Having slain those Asuras in Your fierce form, O You of vast vision, You establish the order of the kingdom of the gods. Afterwards, whenever in the mortal world, dharma (righteousness) faces many obstacles, || 58 ||

vibhinnavijñajīvavarttīryā mātaḥ- iṣṭādasādhuviśikhalā"licchaya |
sādhūn punareva dharma- rājye sthirasthāpayase tadā tvaṃ || 59 ||

O Mother, when the lives of beings are disrupted by ignorance and torn apart by desires for the unrighteous, then You re-establish the virtuous firmly in the kingdom of dharma. || 59 ||

deśo yadā glāsnuprerite te tejomukhaṃ te bhavatī"ryapāsi |
viśuddhavadpaścānmukhaikadeve! vayaṃ namāmo raṇacaṇḍike ! tvāṃ || 60 ||

When a country is afflicted by decline, Your radiant face protects the noble ones, O You who are the one God with a pure, forward-facing countenance! We bow to You, O Rana Chandika (Fierce in Battle)! || 60 ||

taṃ saccidānandamaye svabhaktye brahmāsvarūpe nijaviśvabhaktān |
tayaiśarūpe ca vidhāya māta- rupāsakān darśanabhaktibhaktān || 61 ||

O Embodiment of Sat-Chit-Ananda (Existence-Consciousness-Bliss), in Your own devotion, O Form of Brahman, to Your devotees in the universe, O Mother, making them (devotees) of one form with Yourself, to those worshippers devoted to Your vision and devotion, || 61 ||

niṣkāmyabhāvā"liptasādhakān virāḍasvarūpe ca vidhāya darśanam |
śrutairmahāvākyavidhim manoharaṃ karoṣyaho "tattvamasīti" sārthakam || 62 ||

to those practitioners untouched by desire, and granting vision in Your cosmic form (Virat), You make the enchanting ordinance of the great sayings (Mahavakyas) like "Tat Tvam Asi" (That Thou Art) meaningful, O wonder! || 62 ||

mantrāvalīnāṃ hṛdaye'dhbhute ! śrutīnāṃ anāyanante'khilebhyo ! praṇamye ! namo bhavate praṇavasvarūpe ! || 63 ||

O wonderful heart of the garlands of mantras! O eternal refuge for all Shrutis (Vedas)! O adorable One! Salutations to You, O form of Pranava (Om)! || 63 ||

jñānasya sāmrājyamahiprakāṇḍe- rasamāyisthirā"khilakarmarājyam |
sthūlaṃ svarājyaṃ pitṛbhiśca nūnaṃ dattvaiva sarasvatye svabhaktyai || 64 ||

In the mighty trunk of the empire of knowledge, the entire kingdom of action is stably pervaded by bliss. Surely, having bestowed the gross kingdom (Swarajya) through the ancestors, O Saraswati (Goddess of knowledge), for Your own devotion, || 64 ||

avyaktarūpe'khilaśaktiśobhe ! vyakte'guṇe ! tvaṃ saguṇe'si mātaḥ ! |
vimohinī jīvanaketavidyā vidhā'pi kaivalyamadā tvameva || 65 ||

O Unmanifest Form, splendor of all powers! O Manifest yet without attributes (Gunas)! You are also with attributes, Mother! You are the captivating knowledge, the banner of life, and You are also the bestower of Kaivalya (absolute liberation). || 65 ||

nirvi turīyāspadamapratighā- vidhāyinī brahmamayī tvameva |
svāhāsvadhākārapadaprastrve he devatātmārpitavandanāmaḥ || 66 ||

You are indeed the unhindered state of Turiya (the fourth state, beyond waking, dreaming, deep sleep), the bestower of that, You are essentially Brahman. O You who are the origin of the sacred utterances Svaha and Svadha! We offer salutations with our souls dedicated to the gods. || 66 ||

tvameva mātaḥ ! pratikalpabhedaṃ sarasvatīrūpamaho dadhānā |
svādhyāyamaśaktyārpiprajñānacitta- māvirbhavaste ca vibhūṣya vedān || 67 ||

You alone, Mother, in every cyclical change (Kalpa), assuming the form of Saraswati, O wonder! inspire the intellect of those devoted to self-study (Svadhyaya) with power, and manifest, adorning the Vedas. || 67 ||

vedeṣu saṅkhyāpayase'dya mantra- śaktiṃ hi gāyatryākhyarūpastasya |
tvameva sāvitryākhyarūpatatparaṃ yajñakriyāśaktimayo vitanotu || 68 ||

In the Vedas, You reveal today the power of mantras, whose form is Gayatri. You alone, as Savitri, are supreme to that; may You expand the power of sacrificial rites. || 68 ||

tattātkamyo manujeṣu āśu niḥśreyasasyā'dbhudarūpe dadāsi |
ato vayaṃ jñānapradetinaṃtrā- he vedamātarmabhavatīṃ namāmaḥ || 69 ||

You quickly bestow upon humans the wonderful form of ultimate good (liberation) desired by them. Therefore, we bow to You, O bestower of knowledge, O Mother of the Vedas! || 69 ||

mahādevyuvāca || 70 ||

Mahadevi said: || 70 ||

anugṛhītā yuṣmābhirahamekena nirjarāḥ | guptākārkulenaiva sadṛkvā mānasīdṛśim na saṃśayaḥ || 71 ||

O Nirjaras (Gods)! I am pleased by you all. With a hidden form (or subtle nature), and a vision like that of the mind, there is no doubt. || 71 ||

pūrṇaṃ kartuṃ mune devā bhavatāṃ yadbhavitṛitam |
saguṇaṃ rūpamāsthāya mādhuryodārasaṃmitam || 72 ||

O Sages, O Devas! To fulfill what is destined for you, assuming a form with attributes, full of sweetness and generosity, || 72 ||

varṣante bhavatāṃ devā yattadīcchanti śubham |
vyāharantu bhavantastat pūrayiṣyāmyahaṃ śubham || 73 ||

(when) the gods shower auspiciousness upon you as they desire, speak what you desire, I shall fulfill that auspicious wish. || 73 ||

devā ūcuḥ || 74 ||

The Devas said: || 74 ||

mahādevi ! prabho ! mātaḥ ! mātṛkāmanasmandire |
vihāriṇi ! prasīda he ! dayāpūritamānase ! || 75 ||

O Mahadevi! O Lord! O Mother! O You who sport in the temple of the Matrika-mind (mind filled with sacred syllables/powers)! Be pleased, O You whose mind is filled with compassion! || 75 ||

vidudhāsurasaṅgrāme hāradharmā parājayaḥ |
abhyūṣṇo vijayo devi ! tatte'smatkṛpāphalam || 76 ||

In the war between Devas and Asuras, (our) defeat was a loss of Dharma. The recent victory, O Devi, is the fruit of Your grace upon us. || 76 ||

athavā bhaktavātsalyapariṇāmodayaṃ tava |
icchāmaḥ sāmprataṃ tvetaddevavāṅmanogocaram || 77 ||

Or, it is the manifestation resulting from Your affection for devotees. We now desire that which is within the reach of the speech and mind of the Devas. || 77 ||

bhavatyā yatsvarūpaṃ hi yacca vartate paramādbhutam |
jñānaṃ tasya prayacchasmabhyo yattadevaśrutam || 78 ||

Whatever Your true form is, and whatever supreme wonder exists, grant us the knowledge of that, which has been heard from the gods (or is divinely heard). || 78 ||

tava sānnidhyamāsādya vindema viśveśvarīṃ |
amaṅgalaṃ kadācinno na bhaveddevamaheśvari ! || 79 ||

Attaining Your proximity, may we find the Mistress of the Universe. May nothing inauspicious ever befall us, O Great Goddess of the Devas! || 79 ||

mahādevyuvāca || 80 ||

Mahadevi said: || 80 ||

ahaṃ hi kāraṇabrahma kāryabrahma"smi cāpyaham |
kāraṇarūpeṇa saccidānandamayo'hyaham || 81 ||

I am indeed the Causal Brahman, and I am also the Effect Brahman. In My causal form, I am essentially Sat-Chit-Ananda (Existence-Consciousness-Bliss). || 81 ||

bhūtvā'dvaitaṃ svasattāyāṃ mānasamā bhavāmi vai |
svasattāparicchinnaṃ brahmameva punaḥ surāḥ ! || 82 ||

Becoming non-dual in My own existence, I indeed become the mind (or manifest as mind). O Gods! Brahman Itself is again defined by Its own existence. || 82 ||

ahaṃhṛdayotiriktatvāt bhāvādvaividhyamīśvari |

Due to the distinctness (or transcendence) from the 'I-sense' (ego) of the heart, there is diversity in manifestation, O Ishwari (Supreme Goddess). (This line is the end of the chapter according to the concluding text below)

iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevīdevasaṃvāde śaktiśaktimatorabheda- yogavarṇane nāma prathamo'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the first chapter named "Description of the Yoga of Non-duality of Shakti and Shaktiman.”

Chapter 2: Description of the Yoga of the Knowledge of Chitta-Kala (Mental Arts/Powers)

devā ūcuḥ || 1 ||

The Devas said: || 1 ||

devamātarjaganmātṛhanīne ! brahmavāruṇi ! |
naivāsīdviditaṃ kiñcitkalarūpaṃ te yathārthataḥ || 2 ||

O Mother of Gods, O Mother of the Universe! O You who are like Varuni (Goddess of divine wine/elixir, or associated with Brahman)! We did not know anything of Your true form as Kala (arts/powers/divisions of time). || 2 ||

mahāmānye ! mahādevi ! mahāsṛṣṭipravartite ! |
kiṃkartavyavimūḍhā vai ātmā pura vayaṃ || 3 ||

O Greatly Honored One! O Mahadevi! O Initiator of the great creation! We were indeed bewildered about what to do before (or in our souls). || 3 ||

akhaṇḍaṃ tvadvahitaṃ svarūpaṃ tvatsukhāmṛjāt |
niṣpāpya tvāṃ mātaḥ ! śaktiśaktimatorathā || 4 ||

Your unbroken form, born from Your own bliss, having realized You without sin, O Mother, and then (the relationship between) Shakti and Shaktiman (Power and the Powerful), || 4 ||

abhedaṃ nanu vijñāya te tattvajñānamūlakam |
tattvajñānaprasādaṃtu dhyāyamanmāntarindriyam || 5 ||

having indeed understood their non-difference, the root of which is true knowledge, and having obtained the grace of that true knowledge, meditating with mind and senses, || 5 ||

sāmprataṃ tu phalaṃ vijñā nijāstitve na saṃśayaḥ |
idānīṃ dayayā devi ! svakalāvarṇanaṃ kuru || 6 ||

now indeed, we have understood the fruit in our own existence, there is no doubt. Now, O Devi, out of compassion, describe Your own Kalas (arts/powers). || 6 ||

yena cāturvarnyaṃ kartuṃ bhavatyāḥ sarvathā vayam |
śaknuyāma jaganmātaḥ ! kalārūpeṇa sarvataḥ || 7 ||

By which, O Mother of the Universe, we may be able, in every way, to act according to the four Varnas (social orders), through Your form as Kala everywhere. || 7 ||

mahādevyuvāca || 8 ||

Mahadevi said: || 8 ||

hṛdayaprapañce'jāte'smiścittavṛttaukhile sacarācare |
abhivyakta'smi bho devāḥ ! kalārūpeṇa sarvataḥ || 9 ||

O Devas! In this unmanifest expanse of the heart, in all mental modifications, in all that is moving and unmoving, I am manifested everywhere in the form of Kala. || 9 ||

paraṃ hṛdayaprapañcastu naivāste mayi nirjarāḥ |
manyase pūrṇasattvāvaḥ kalāṣoḍaśakānvitāḥ || 10 ||

But, O Nirjaras (Gods), the expanse of the heart does not exist in Me (in that limited sense). You consider Me to be endowed with the sixteen Kalas, full of complete existence. || 10 ||

cidrūpānandabhāvo'sti kalāpūrṇā hi ca svataḥ |
kalāṣoḍaśakopetā saccidānandamayo'hyaham || 11 ||

The nature of conscious bliss exists, for Kala is complete in itself. Endowed with sixteen Kalas, I am indeed essentially Sat-Chit-Ananda (Existence-Consciousness-Bliss). || 11 ||

yato'haṃ saccidānanda-pūritā |
antaḥpūrṇā bahiḥpūrṇā pūrṇāt pūrṇo'smi ca sarvathā || 12 ||

Because I am filled with Sat-Chit-Ananda. Full within, full without, I am always the fullness from fullness. || 12 ||

saccidānandabhāvānāṃ nanaikekakalāśrayaḥ |
hṛdayaprapañcopādeyaṃ sadguṇo'tastvakhilo mama || 13 ||

The states of Sat-Chit-Ananda are the refuge of not just one but many Kalas. Therefore, the entire expanse of the heart, worthy of acceptance, is My good quality. || 13 ||

etāstasminbhāvānāṃ vinyaśnuvante kalāḥ |
ādhidevikamātmānaṃ rūpaṃ dhṛtvā'dhibhautikam || 14 ||

In that (expanse), these Kalas pervade, assuming the Adhidevika (divine) and Adhibhautika (elemental/physical) forms of the Self. || 14 ||

ādhyātmikamca paśyanti kalāḥ sarvā mama paśyathaḥ |
prapañce'sminstathā"santo mahādevo'pi digguruḥ || 15 ||

And they (the wise) see all My Kalas as Adhyatmika (spiritual). In this phenomenal world, even Mahadeva is the Guru of the directions (or a great Guru). || 15 ||

mamakalā ādhidevikyaḥ prapañce yato hariḥ |
ato devādidivyo'pi viśvasminnapi vijñyate || 16 ||

My Adhidevika Kalas, because of which Hari (Vishnu) is in the phenomenal world, are therefore known even among gods and celestial beings, and throughout the universe. || 16 ||

mamāvatārasaṅkhyo'pi viṣṇurvijñāyate |
vidhau prajāpatīnāñca poṣakānāṃ purāsmarat || 17 ||

Even the number of My incarnations is known through Vishnu. He remembered the Prajapatis (progenitors) and sustainers in the ancient ordinances. || 17 ||

mamādhyātmakalānāñca poṣakānāṃ purādmarāḥ |
bhuvi samabhivartante yānti hetutāṃ || 18 ||

And the sustainers of My Adhyatmika Kalas, O Immortals, manifest on earth and become the cause (of various things). || 18 ||

anekebhā maṇīnāṃ jñānavitarkakāraṇam |
kalāvibhūtimetasyāḥ saṃcayānvitanvate || 19 ||

The cause of knowledge and reasoning regarding many gems, they expand the collections of the majesty of this Kala. || 19 ||

avatarityeṣu jñānaṃ lokānāṃ caturaśca |
samāsādyās_tridevīṃ hi kalāḥ ṣoḍaśasundarāḥ || 20 ||

Descending into these (forms), the knowledge of the worlds, and the four (Vedas/aims of life), indeed attaining the three Goddesses (forms of Devi), the sixteen beautiful Kalas. || 20 ||

vasavo'ṣṭau ca rudrā ekādaśāmarāḥ |

The eight Vasus and the eleven Rudras, the immortals. || 21 ||

dvādaśādityasammiśrā devā"dhiśvarayastathā || 22 ||

The twelve Adityas mixed with them, and also the lords of the gods. || 22 ||

prādurbhavantī sarve nitya naimittikāstataḥ |
ūrdhvamevānyaṃ rājyasya prādurbhūya prakṛtyate || 23 ||

All of them manifest, eternal and occasional. Manifested above, they are then revealed by nature (Prakriti) in the kingdom. || 23 ||

aneke pitarastveva ye prajāpatayo daśa |
ṣoḍaśā"nyaḥ kurvanti te'pi bhūtānkalā mama || 24 ||

Many indeed are the ancestors, the ten Prajapatis; and sixteen others, they too constitute My Kalas of beings. || 24 ||

nānāvidhavicitrapūrṇāḥ surūpeṇa vyavasthitāḥ |
antike yuddha ye hetu nitarāmagāminaḥ || 25 ||

Full of various wonders, well-established in beautiful forms, those who are the cause of battle nearby, ever advancing, || 25 ||

vyāptāstvanyaḥ kalārūpāntargatāḥ sarvataḥ surāḥ |
adṛṣṭitayā"grahamekarāśca śraddhā hṛdi ca śāśvatī || 26 ||

O Gods, they are pervaded, included within the forms of Kala, everywhere. Unseen, they are the primary aggregate, and faith in the heart is eternal. || 26 ||

sīmā nāstyeva bho devāḥ ! kalāvibhūtipaṅkajasya me |
śaktimattvānubhūyante kalāḥ ṣoḍaśa sarvadā || 27 ||

O Devas! There is no limit to the lotus of My Kala's majesty. Endowed with power, the sixteen Kalas are always experienced. || 27 ||

jñātavyaṃ deśaśaktīnāmasmādhyāyasvarūpiṇī |
kalājñaiḥ kalāpūrṇā tu satyā me'suddha jagat || 28 ||

It should be known by those who know Kalas that the form of this chapter is the power of the region (or time/space). My Kala is complete, but the world (as perceived by the ignorant) is impure. || 28 ||

tasyātālasyā kalānāntu vitta bhedānanekeśaḥ |
sarvaivaikā kalā śaktau'rdhvajñe tu vikasate || 29 ||

And of its (Kala's) measure, know the many divisions. Every single Kala develops in the upward-knowing Shakti (power). || 29 ||

svarūpe tu kalāhetaṃ mandajeṣu kalātrayam |

In its own form, Kala is the cause; among the slow-born (or dull-witted), there are three Kalas.

catasrasthu kalāścaiva sarayūjeṣu jagadvikāle |
pañcakoṣṭhamapūrṇatvānmanuṣyo'dbhavako'maraḥ || 30 ||

And four Kalas indeed in the Sarayuja (viviparous beings) when the world dissolves. Due to the incompleteness of the five sheaths, man is born, O Immortal. || 30 ||

ākālakalpāṣṭakādaśa kalā nūnaṃ prakāśate |
navārasthasya kalā yāvattadoṣṭādaśenaiva yathāyatham || 31 ||

From the beginning of time through eight Kalpas (aeons), Kala surely shines. The Kala of the nine-gated (body) until the eighteenth (Kala), in due order. || 31 ||

samvikāyāvatārīṣu nānā''kendreṣu ca |
kutracinme prapañce'sminstdevatāvarṇe pūrṇā''sake || 32 ||

In the incarnations of Samvika (a name of Devi or a type of being) and in various Indras, somewhere in this phenomenal world of Mine, in the assembly of the Varna of that deity, being complete, || 32 ||

yacchedaho ṣoḍaśānāntu kalānāmasti pūrṇatā |
yadā"jñārūpametasyāṃ dveṣo dharmaḥ sanātanaḥ || 33 ||

O wonder, when there is the fullness of the sixteen Kalas, then in this (state), the command-form (of dharma) is eternal dharma, (free from) aversion. || 33 ||

asya santaḥ sarve'sminsthūlamārgāśrayasya mucyantām |
mahādeśālyako dharmo niṣkāmeva vibharti saḥ || 34 ||

May all good people in this (world) who follow the gross path be liberated. The dharma of the great abode (or of Mahadeva), He upholds it without desire. || 34 ||

dharmaśāstreṣu me pūrṇaḥ kalāḥ ṣoḍaśasaṅkhyakāḥ |
āryajātiryathā"yantu vidhante vibudharṣabhāḥ ! || 35 ||

In My scriptures of Dharma, the sixteen Kalas are complete in number. Just as the Aryan race proceeds, O foremost of the wise! || 35 ||

āryajātiratonyāsāmāsathāyaḥ śiṣyako guruḥ || 36 ||

Therefore, the Aryan race is the disciple and guru for other (races/peoples). || 36 ||

āryadharmādanyadharmopajñānaṃ pālakodyataḥ ca |
nātra kaścana sandeho viditendindrādayaḥ || 37 ||

The knowledge and protection arising from Aryan dharma and other dharmas, there is no doubt in this, O Indra and others who know! || 37 ||

yato dāne tapasveva dharmo'strayameva hi |
mokṣārthaṃ syātphalotpūrṇaṃ sadṛśyatvantu kramaśaḥ kalāḥ || 38 ||

Because in charity and austerity, this very dharma exists. For the sake of liberation, it is full of fruit; the Kalas are seen in succession. || 38 ||

dharmaḥ kintu kalānā"śrayasāhāyyacittasambhṛtyate |
naikāṅgopāṅgayukteṣu trayoguṇānāṃ nānādhikāriṇām || 39 ||

But dharma, with the support of the refuge of Kalas, is sustained by the mind. In those endowed with many primary and secondary limbs, there are various authorities for the three Gunas. || 39 ||

dhārmikāyā miśrā miśrā dharmavṛtteḥ kalāḥ surāḥ ! || 40 ||

O Gods! The Kalas of the righteous and the mixed, and of the course of dharma, are mixed! || 40 ||

samuttarottaramātmānaṃ durlabhatayā"tmasākṣamaḥ ca |
nārīdharme pṛthaṅbhūtā nyasyantīha pṛthaktayā || 41 ||

Progressively higher, the Self is difficult to attain, yet capable of Self-realization. In the dharma of women, existing separately, they are established here with distinctness. || 41 ||

yadṛcchālābhadharme'smin saṃsthāpyā"dau śubhāśubham |
nanvahi viśvarūpeṇa dharmaṃ varṇāśramādhivān || 42 ||

In this dharma obtained by chance (or by will), establishing good and evil at the outset. Indeed, through the universal form, (She upholds) the dharma according to Varna and Ashrama. || 42 ||

mānavaiḥ pālayantīha pukekastānusṛte narāḥ |
bhūyaḥ śambhusvarūpeṇa yathāvatpūrvaṃ śaśine || 43 ||

Men here follow it (dharma) as individually guided. Again, in the form of Shambhu (Shiva), as before, like the moon. || 43 ||

nityaśca svakarmasya satyapratipādikā |
paścādān durgaṃ sūkteḥ kurvannā"śca durgamam || 44 ||

And always establishing the truth of one's own actions. Afterwards, through good hymns, they make the difficult path to Durga (the Goddess/fortress) accessible. || 44 ||

upadiśe yato vede'rūpātivāhyanmayo |
majjagadguruhastasya śivaviśvarūpayoḥ || 45 ||

Because it is instructed in the Veda, which is beyond form and conveyance, by the hand of the Guru of My universe, of Shiva and the Universal Form. || 45 ||

nārīdharme'pi caiva mattasvarūpasya surāḥ ! |
grāhyamādiśvarūpeṇa viśvakalyaṇasampade || 46 ||
And even in the dharma of women, O Gods, My own form should be accepted as the primordial form, for the wealth of universal welfare! || 46 ||

abhedameva mahāmāyā me'dhyavidvarjitā |
gaurī premaśravāṇā"dau durgā śaktiprayāminī || 47 ||

Mahamaya (Great Illusion) is non-different from Me, free from ignorance. Gauri (is known) first through loving hearing, Durga is the bestower of Shakti. || 47 ||

etadduṣprapyaṃ durlabhaṃ satī nārī vibhartsaho ! |
puṇye bharatavarṣe'sminnāryajātau prajāyate || 48 ||

This, which is difficult to attain and rare, a chaste woman bears, O wonder! Born in this holy land of Bharatavarsha, in the Aryan race. || 48 ||

āryajātau hi nārīṇāmādarśaḥ paramā satī |
jaganmātā mahāmāyā brahmaloke sanātanī || 49 ||

Indeed, among Aryan women, the supreme ideal is a chaste woman (Sati). The Mother of the Universe, Mahamaya, is eternal in the realm of Brahman. || 49 ||

paramabrahmaṇi sā niliyamāne līnatayā"todyotitā |
tasyā bhāti pṛthagbhūtānā"todyotiryaṃ brahm nirguṇam || 50 ||

She, being absorbed in the Supreme Brahman, shines forth through that absorption. Her separate light shines, which is the attributeless Brahman. || 50 ||

śaktiśaktimatorbhedaṃ vadanti paramārthataḥ |
abhedādullāghayanti yoginastattvadarśinaḥ || 51 ||

In ultimate reality, they speak of the difference between Shakti and Shaktiman; but Yogis, the seers of truth, delight in their non-difference. || 51 ||

sabrahmṇaiva satī nārī yathā"brahmaṇyaṃ tathā |
patyau tanmayatāmeva puruṣatvaṃ pravartate || 52 ||

Just as a chaste woman is with Brahman (in essence), so also with her husband, becoming one with him, manhood (or his essence) prevails. || 52 ||

premṇo'sti trividho bhedastattra yaḥ sa prathamastvam |
ahaṃ tasyetyayaṃ madhyaḥ ṣoḍaśasmṛtiḥ cāntimaḥ || 53 ||

There are three kinds of love; of these, the first is "You are mine." The middle is "I am His." And the last is remembering the sixteen (Kalas, or a state of complete union). || 53 ||

ihaivaite daśāyāṃ hi svātmaprājyamayaṃ brahmaṇasya te |

brahmaṇastattvaṃ śākeśca bhedābhāvaṃ (abhinnatā) sidhyati || 54 ||

Here, in this very state, the self-luminous expanse of Your Brahman, and the non-difference (oneness) between the essence of Brahman and Shakti, is realized. || 54 ||

yatraiva dāmpatyapremṇo uttamā daśā mānitā |
dvaitābhāvapūrṇaṃ saṃsāre prema"yamatidurlabham || 55 ||

Where the highest state of marital love is considered, this love, full of non-duality, is very rare in the world. || 55 ||

paramajñānajanani mahāmāyā sarvathā |
sarvo'pi sampatibhinnā ādau vihitā svataḥ || 56 ||

The mother of supreme knowledge, Mahamaya, is in every way distinct from all wealth, established initially by Herself. || 56 ||

sati devatvadaśāyāṃ hi śivabrahmasati śivā |
nārāyaṇyādiśāstistadgṛhe devīṣu paramā matā || 57 ||

In the state of Sati's divinity, Shiva-Brahman-Sati is Shiva (auspicious). Among the goddesses in her household, like Narayani, she is considered supreme. || 57 ||

sā mamatvemamasyeti pariśuddhe ubhe dṛśe |
cāritre vijñale tasyāḥ śivāyāḥ pūrṇatāṃ gate || 58 ||

"She is mine," "I am hers" – both these pure perspectives, in her flawless character, when Shiva's (or auspiciousness') fullness is attained. || 58 ||

ahamasyā namāmīti vijñānānusārataḥ |
satībhāve sadā gaurī viśvarūpeṇa vartate || 59 ||

"I bow to her" – according to this understanding, Gauri always exists in a universal form in the state of Sati (chastity/truth). || 59 ||

ata evaṃ ca sā devī patiniṣṭhā pativratā |
patyurnirvindanirniścaye svabhaktyeva svapurastvam || 60 ||

And thus, that goddess, devoted to her husband, a chaste wife, through her own devotion, (attains) her own supremacy in the unwavering certainty of her husband. || 60 ||

ananyaprayojanenaiva śive brahmamaye śivā |

vidyārūpā sā devī vartate vimalāśayā || 61 ||

With no other purpose, in Shiva who is essentially Brahman, the auspicious Devi, in the form of knowledge, exists with a pure intention. || 61 ||

sarveśāstramayī durge sa mamā"sīti bodhataḥ |
praṇamanti nikhilā śaktiḥ svataḥ svatantratā prakāśate || 62 ||

O Durga, who is the essence of all scriptures! Understanding "She is mine," all powers bow down; her own independence shines forth. || 62 ||

kārtikeyo varado'sno gaṇeśo buddhyadhīśvaraḥ |
lakṣmīrdhanena vidyā"dhīśvarī ca sarasvatī || 63 ||

Kartikeya is the giver of boons, Ganesha is the lord of intellect. Lakshmi (is the goddess) of wealth, and Saraswati is the mistress of knowledge. || 63 ||

tasyā"sanoti bhūtāstasya rājānaṃ sarvaśaktayaḥ |
balabuddhijñānaśukrajñānarūpamayam bhavanam || 64 ||

All powers serve her as kings; the abode is made of strength, intellect, knowledge, purity, and the form of wisdom. || 64 ||

satī gaurī pṛthak pṛthak satā"śūnyā"sti tanmayī |
durge tu patisambandhāt sarvaśaktimayī sthitā || 65 ||

Sati and Gauri, though distinct, are not void of existence; they are one with That. But Durga, through her connection with her husband (Shiva), stands as the embodiment of all powers. || 65 ||

evaṃ gaurī ca durge ca varṇāśramayo yatasya |
āryanārīgaṇā"darśo jaganmānyo na cānyathā || 66 ||

Thus Gauri and Durga, in the context of Varna and Ashrama, are the ideal for Aryan women, revered by the world, and not otherwise. || 66 ||

pūrṇā mahāgṛhasthasya gṛhasthasye pūrṇatā yathā |
evaṃ nirdiṣṭadharmasya sannyāsāśrama ujjvale || 67 ||

Just as there is completeness for the great householder in the householder stage, so also in the radiant Sannyasa Ashrama (stage of renunciation) of the prescribed dharma. || 67 ||

tathaiva yuddhiṣṭhirasya praṇīte pūrṇatā sthitā |
evaṃ nirdiṣṭadharmasya nārīṇāṃ viparītavrate || 68 ||

Similarly, fullness is established in what is ordained for Yudhishthira. Thus, for women in the opposite vow (i.e., householder life as opposed to Sannyasa for men) of the prescribed dharma. || 68 ||

nyāyādhikena sarvatra kalā yadyapi me surāḥ ! |
sarve'pyevam parṇāśramasyopāṅgeṣu jāyate || 69 ||

O Gods! Although My Kala is everywhere through superior justice, it is born in all the limbs (aspects) of the Varna-Ashrama system. || 69 ||

tāmasetarayornyūnā kalā dharmasya vidyate pūrṇatve sāttvike svataḥ || 70 ||

In the other two (Rajas and Tamas), the Kala of dharma is deficient; in Sattva, it is complete by itself. || 70 ||

pūrṇā dharmikalā punaḥ puṃsikabhikṣavo daivaukasaḥ |
punarāvartituṃ śaknuyaṃ tatraivaiva dātṛmīśate || 71 ||

The Kala of dharma is again complete in male mendicants (Bhikshus), O celestial beings! They are able to return to that very state and are capable of giving. || 71 ||

tithirūpamṛṣaḥ svasya dvitīyā"dityanirjarāḥ ! |
vivarddhayan kalāḥ svasyāḥ śuklapakṣe yathā śaśī || 72 ||

O Sages, of your own Tithi-form (lunar day form)! O Adityas and Nirjaras of the second (lunar day)! They increase their Kalas just as the moon does in the bright fortnight. || 72 ||

pūrṇimāyāṃ kalāḥ sarvāḥ ṣoḍaśaiva ca |
nārīrūpe tathā devāḥ ! kalāḥ ṣoḍaśakā mama || 73 ||

On the full moon day, all sixteen Kalas are present. Similarly, O Gods, My sixteen Kalas are in the form of women. || 73 ||

vikāsaṃ kramaśo labdhvā ṣoḍaśā hi prapūryate |
asyaiva sāttvike dharmaḥ sarvaśaktiḥ yathā"rthataḥ || 74 ||

Gradually attaining development, the sixteen are indeed completely filled. In this Sattvic dharma, all power truly resides. || 74 ||

varṇāśrame pūrṇatale mahāsādhikauśuddhidam |
ātmajñānādhikāritve brāhmaṇe'pyupajāyate || 75 ||

In the perfection of Varna and Ashrama, which bestows great purification for practitioners, the authority for self-knowledge also arises in a Brahmana. || 75 ||

evaṃ sannyāśrame'pyeṣu nivṛtteḥ poṣakaṃ śubhe |
vikāsaṃ kramaśo gatvā kalāṣoḍaśakaṃ mama || 76 ||

Similarly, in these Sannyasa Ashramas, which nourish renunciation auspiciously, My sixteen Kalas, having gradually developed, || 76 ||

sarva sannyāsāśrame pūrṇaṃ yoginastattvavedinaḥ || 77 ||

are all complete in the Sannyasa Ashrama for Yogis who are knowers of truth. || 77 ||

jīvanmuktasvarūpārthaṃ nītvā nayataṃ mattasvarūpatām |
varṇāśrame mamaivāhaṃ gaurīdurgāsvarūpayoḥ || 78 ||

For the sake of the state of Jivanmukta (liberated while living), leading them to My own nature. In Varna and Ashrama, I Myself am in the forms of Gauri and Durga. || 78 ||

ādarśaṃ prakaṭībhūya nārīdeheṣu mānavān |
viśvāse netarā devāḥ ! kṛtakṛtyāna saṃśayaḥ || 79 ||

Manifesting as an ideal in female bodies for humans. In faith, and not otherwise, O Gods, they become fulfilled, there is no doubt. || 79 ||

evamāśramadharmepi vidhāyarūpā hyaham |
āgṛhṇīya mayasyānte jñānamānasmamandire || 80 ||

Thus, even in the dharma of Ashramas, I am indeed the form-bestower. Taking refuge at the end, in the temple of the knowledge-mind. || 80 ||

niḥśreyasaṃ manuṣyebhyo'dbhūdayaṃ nirantaram |
jīvanmuktā mahātmānaḥ sannyāsāśramavartinaḥ || 81 ||

Constantly bestowing liberation and prosperity upon humans. Great souls, Jivanmuktas, abide in the Sannyasa Ashrama. || 81 ||

viśvarūpaṃ me jñātvā prayatnairmadhurā surāḥ ! |
sadā"śraye nimajjanta sampūrṇā"śu kalāsvaho || 82 ||

O Gods, having known My universal form through sweet efforts! Always taking refuge and immersing (in Me), they quickly become complete in all Kalas, O wonder! || 82 ||

viśvarūpāṃ mameva viditvā tadantaram |
kalāṣoḍaśakopetaṃ paramānandasāgaram || 83 ||

Having known Me alone as the universal form, and then, endowed with the sixteen Kalas, the ocean of supreme bliss, || 83 ||

nitāntamagnagāhante sāmīpyaṃ yānti me tataḥ |
matsāmīpyajñagāhitya pūrṇaṃ vidvānmahimnā || 84 ||

they dive deep and then attain proximity to Me. Having dived into My proximity, the wise one becomes complete through My glory. || 84 ||

antike bhavatāṃ devāḥ ! nānāvaicitryasaṃkulam |
atīva yadi dṛṣṭirvai guhyādguhyataraṃ tathā || 85 ||

O Devas! Near you, full of various wonders, if your vision is indeed subtle, then it is more secret than the secret. || 85 ||

bhavatastenaiva hṛdguhāyāṃ ! sāmprataṃ samprakāśitam |
etatcchrutvā viditvā ca lambhante sādhakāḥ śivam || 86 ||

By that very (subtle vision), it is now illuminated in the cave of your heart! Hearing and knowing this, practitioners attain auspiciousness (Shiva). || 86 ||

iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevīdevasaṃvāde cittakalāvijñānayoga- varṇane nāma dvitīyo'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the second chapter named "Description of the Yoga of the Knowledge of Chitta-Kala.”

Chapter 3: Description of the Yoga of the Knowledge of the Three Vedas

vedakāṇḍatrayayogavijñānavarṇanam |

Description of the Yoga of the Knowledge of the Three Sections of the Veda.

devā ūcuḥ || 1 ||

The Devas said: || 1 ||

vedamātarjaganmātṛmahāyogīśvareśvari ! |
vijñānaṃ te samākarṇya cittakalāgocaraṃ nanu || 2 ||

O Mother of Vedas, Mother of the Universe, O Mistress of great Yogis! Having indeed heard Your knowledge concerning the realm of Chitta-Kala (mental arts/powers), || 2 ||

hṛṣṭarūnmīlitāsmākaṃ divyā dārśanikī hṛdayam |
sāmprataṃ te mahādevi ! vāṅmanasyantarato vayam || 3 ||

our divine philosophical heart has been joyfully opened. Now, O Mahadevi, from within our speech and mind, we || 3 ||

aho didṛkṣurmajjāmo vedakāṇḍatrayasya vai |
vijñāne durgaṃ yoga-rahasyaṃ durlabhaṃ tathā || 4 ||

Oh, we are immersed in the desire to see (understand) the knowledge of the three sections of the Veda, the difficult and rare secret of Yoga. || 4 ||

ko yogo vedavijñānastattvasambandhayuktyādeśaḥ |
vistarādraṅgiṇilenaitatkṛtakṛtyān kuruṣva naḥ || 5 ||

What is Yoga? What is the knowledge of the Veda? And the instruction connected with its essential principles? Explain this in detail and make us fulfilled. || 5 ||

mahādevyuvāca || 6 ||

Mahadevi said: || 6 ||

asmatpadaṃ śaktirūpeṇa yogaśaktiḥ śrutottamā ! | sā
kramopāsanājñāna-kāṇḍatrayavidhānataḥ || 7 ||

My state, in the form of Shakti, is the supreme Yoga-Shakti, O best of Shrutis (Vedas)! It is according to the ordinance of the three sections: Krama (ritualistic action), Upasana (worship/meditation), and Jnana (knowledge). || 7 ||

trividhairhi karairgītaṃ yogaśaktiraham matā |
yadetallakṣaṇaṃ gītaṃ yogaḥ karmasu kauśalam |
tanno karmaṇikāṇḍīya-yogalakṣaṇamīritam || 8 ||

By three kinds of actions (or hands/rays), I am sung as Yoga-Shakti, this is My view. That which is sung as the characteristic (of Yoga) – "skill in action" – that is declared as the characteristic of Yoga belonging to the Karma Kanda (section of rituals). || 8 ||

cittavṛttinirodho vai yoga etaddhi lakṣaṇam |
viśeṣeṇopāsitastu kāṇḍasyāsya nirjarāḥ ! || 9 ||

The cessation of mental modifications is indeed Yoga; this is its characteristic. Especially worshipped (or practiced) is this section (Upasana Kanda), O Nirjaras (Gods)! || 9 ||

ajñānajanitopādhi niḥśeṣopadravaḥ |
hi naḥ ekaḥ prajñaptiścāryā yogaḥ syācchivajīvayoḥ || 10 ||

The limiting adjuncts born of ignorance, the complete removal of afflictions, for us, one noble understanding (Prajnapti) is that Yoga is (the union) of Shiva and Jiva (individual soul). || 10 ||

asatyajñānakāṇḍīya-yogalakṣaṇamadbhutam |
trayāṇāmiha kāṇḍānāmanurodhataḥ || 11 ||

The wonderful characteristic of Yoga belonging to the Jnana Kanda (section of knowledge) which is beyond untruth. Here, according to the three Kandas, || 11 ||

traividhyaṃ dhāraṇārthaṃ jānīta surasattamāḥ ! |
bhāvayantaḥ karmatattvaṃ parambhaktiradhikāriṇaḥ || 12 ||

know the threefold nature for the sake of retention (or understanding), O best of Suras (Gods)! Contemplating the essence of Karma, those who are fit for supreme devotion. || 12 ||

asatyevaittajjagadbrahma dhāraṇādṛṣṭi mam |
sarvathā sarvadā devāḥ ! kurute karmayoginaḥ || 13 ||

This very world is Brahman; this is My firm view. Always, in every way, O Devas, it makes them Karma Yogis. || 13 ||

matparābhaktiniṣṇātā madbhaktā yogino varāḥ |
brahmaivāste jaganmūle dhāraṇāyā"diniścayam || 14 ||

Those supreme Yogis, My devotees, skilled in utmost devotion to Me, firmly hold the initial certainty in their understanding that Brahman alone is the root of the universe. || 14 ||

mahātmano nirīhastena viśvāsmin surasattamāḥ !

Great souls, free from desire, in this universe, O best of Suras! || 15 ||

'ahaṃ brahmāsmi' bho devāḥ ! iti yā dhāraṇā"sti me |
jīvanmuktā mahātmānastadā prāpnuvanti te || 16 ||

'I am Brahman,' O Devas! This conviction which is Mine, great souls, liberated while living, then attain that. || 16 ||

yadaivaṃ maya sādharmyaṃ labhante jñānayogataḥ |
yaḥ prahṛṣṭi nivṛttiśca phale samyagvichakṣaṇāḥ || 17 ||

: When, through Jnana Yoga, they attain similarity with Me, then there is great joy and cessation (of worldly involvement), and they become truly discerning regarding results. || 17 ||

sa dvidhā karmayogo'yaṃ vibhakto'sti divaukasaḥ ! |
antargaḥ karmayogastu bāhyasthādhyāyameva tu || 18 ||

This Karma Yoga is divided into two, O celestial beings! Internal Karma Yoga and also external study (or practice). || 18 ||

sakāmāsaktijīvena karmayogena caikataḥ |
jāyate jagatsṛṣṭidvandva indrā"tmadambhakahṛdayī || 19 ||

Through Karma Yoga with interested attachment by the Jiva, on one hand, the creation of the world, duality, and a heart full of pride like Indra's arises. || 19 ||

yaḥ pariṇāmaśīlo'pi dadātyasukhadaṃ phalam |
niṣkāmatattvarūpeṇa vijñeyaṃ karmayogataḥ || 20 ||

That which, though subject to transformation, gives an unpleasant result; through desireless essence, it should be known by Karma Yoga. || 20 ||

paramānandabhāvasya dyotako'nanyarodhayan |
jāyate madhurorddhokaḥ prabhavah kalpapādapaḥ || 21 ||

Illuminating the state of supreme bliss, without any other obstruction, a sweet upward flow arises, a wish-fulfilling tree of power. || 21 ||

yasmājjijñāsayā devāḥ ! phalotpatteramṛtam |
karmayogavibhāgābhyāṃ dvābhyāṃ nirantaram || 22 ||

From which, O Devas, through the desire to know, the nectar of the manifestation of results (arises). Through the two divisions of Karma Yoga, continuously. || 22 ||

dve phale phalamo nūnaṃ kaivalyamāśudadyāti |
hitaṃ madvacanaṃ śṛṇu devāḥ ! sarvaniścayānmayam || 23 ||

Of the two results, one result surely and quickly bestows Kaivalya (absolute liberation). Listen to My beneficial words, O Devas, which are full of all certainty! || 23 ||

śakto hi karmayogastvanuṣṭhitā sarvathā satī |
sakāmakarmayogibhyo nyūnamabhyudayaṃ dadet || 24 ||

Indeed, Karma Yoga, when practiced properly in every way by a virtuous person, gives lesser worldly prosperity to those who perform actions with desire. || 24 ||

niṣkāmakarmayogibhyastathā niḥśreyasaṃ padam |
dvayo'pyupāsanākarmakāṇḍayogastu śāśvataḥ || 25 ||

And to desireless Karma Yogis, likewise, the state of ultimate good (liberation). The Yoga of the Upasana and Karma Kandas of both is eternal. || 25 ||

pravṛttimūle devāḥ ! sakāmaṃ karma vartate |
nānādhikārabhedebhyaḥ bahuśākhāsam॒vitam || 26 ||

O Devas! At the root of activity (Pravritti), interested action exists, endowed with many branches due to various differences in authority (or fitness). || 26 ||

ata eva ca puṇyānāṃ yathākālamehā"rhati |
kṛpaṇāḥ samprāpnuvanti vedādiguṇagocaram || 27 ||

And therefore, of meritorious deeds, at the appropriate time, it is fitting here. The miserly (or those attached to results) attain what is perceptible by the qualities of the Vedas, etc. || 27 ||

prakāśayāmyanekābhiḥ samalaṅkṛtān |
sampradāyavibhinnaśreṣṭhamahāśraye nekaśaḥ || 28 ||

I illuminate with many (forms), beautifully adorned. In the various supreme great refuges differing by tradition, in many ways. || 28 ||

nānādhikāritamebhyo'bhyudayaṃ dade'smarāḥ ! |
vyavasāyātmikā buddhirekaiva vartate khalu || 29 ||

To these of various authorities, I grant prosperity, O Immortals! The resolute intellect is indeed only one. || 29 ||

bahuśākhā hyanantāśca buddhayo'vyavasāyinām |
nivṛttimūlakastveko niṣkāmakarmayogaḥ || 30 ||

Many-branched and endless are the intellects of the irresolute. But the one desireless Karma Yoga is rooted in cessation (Nivritti). || 30 ||

nirvikāro'bhyudayārthī nirvikalpastu niḥsaṃśayam |
jñānāgnidagdhakarmāṇaṃ kiñcinnaiva pravartate || 31 ||

Unchanging, desiring prosperity (or liberation), and free from doubt, indeed. For one whose actions are burnt by the fire of knowledge, nothing at all proceeds (binds). || 31 ||

nehābhikramanāśo'sti pratyavāyo na vidyate |
svalpamapyasya dharmasya trāyate mahato bhayāt || 32 ||

Here (in this path), there is no loss of effort, nor is there any adverse effect. Even a little of this dharma protects from great fear. || 32 ||

yadṛcchayāsīm pratibuddhiryadi dharmoparodhakam |
prahṛṣṭacittavṛttimūlakasya ca || 33 ||

If, by chance, an opposing intellect arises, or an obstruction to dharma, and (if there is) the root of a joyful mental state, || 33 ||

mameva prāpnuvanti devāḥ ! dvividhau karmayoginau |
pārthakye nāpi kiñcit dvayo'pi pratitiyate || 34 ||

O Devas! Both kinds of Karma Yogis attain Me alone! Even in separation, nothing (different) is perceived in either. || 34 ||

vāsanānoditāḥ karmā yathāva kurute'vaśaḥ |
adhikārī sakāmasya karmayogastu karma yat || 35 ||

Actions prompted by latent desires, one performs helplessly as ordained. One who is fit for interested Karma Yoga, that action which is, || 35 ||

tannirṇāyakāntastataḥ karmayogī sambhāvanāḥ |
vidhante lokahiṃsārthaṃ jñānātutsṛjyamānasaḥ || 36 ||

its decider being within, then the Karma Yogi, with possibilities (or potential), with a mind renouncing (attachment) through knowledge, acts for the welfare of the world. || 36 ||

bhāvāsaktiḥ pṛthagvā"dau dvayorapi |
sādhāraṇaviśeṣābhyāṃ dharmaḥ saṅkhyāyate kramāt || 37 ||

Attachment to emotion (or being) is distinct at the outset for both. Through general and specific (means), dharma is enumerated sequentially. || 37 ||

naikeviśeṣadharmasya tvadhikārā bhavanti |
nāsti sādhāraṇe dharme laukikārthaviśiṣṭatā || 38 ||

There are not many authorities for specific dharma. In general dharma, there is no specificity for worldly purposes. || 38 ||

yathā roceta vo devāḥ ! karmayogo tathāvidhaḥ |
niḥśreyasaṃ samāśliṣṭamabhyudayaṃ cā"pnuvanti || 39 ||

As it pleases you, O Devas, such is Karma Yoga! Embracing ultimate good, they also attain worldly prosperity. || 39 ||

tithau yathāpi jīvānāṃ gatayo vividhāḥ smṛtāḥ |
kṛpaṇaśuklapakṣīyā tu pradiṣṭadharmamūlakam || 40 ||

Just as on a lunar day, the paths of beings are remembered as varied, so also the path of the miserly (attached) and those of the bright fortnight (detached) are rooted in the prescribed dharma. || 40 ||

sahajakṛtyānirlepteṣu adhikārastu kevalam |
yogasthānāṃ śubhānāṃ niṣkāmakarmaratānām || 41 ||

In natural duties, free from taint, authority belongs only to those established in Yoga, the auspicious ones, devoted to desireless action. || 41 ||

sukhaduḥkhānyapāsya"me'hameva nirantaram |
nikhilopāsakānāṃ devāḥ ! karmayoge pravartate || 42 ||

Casting aside pleasure and pain, I Myself continuously engage all worshippers, O Devas, in Karma Yoga. || 42 ||

sukhalipsurjānāti vipākamandagolakām |
ānandavijñāyate durlabhaṃ matsvarūpe na saṃśayaḥ || 43 ||

One who desires pleasure knows the slow ripening (of actions). Bliss is known with difficulty; in My true form, there is no doubt. || 43 ||

ye mamopāsakāstena yogino madadhiṣṭhitāḥ |
macchaktirūpāpi śubhrānti dakṣiṇā"saste'pi te ca || 44 ||

Those who are My worshippers, those Yogis established in Me, My power in the form of purity (or Shubhra, a name) is also their Dakshina (sacrificial fee/grace), and they are also that. || 44 ||

madbhaktimānniccheda śaktimadīśvarī mama |
yogaḥ sādhnoti yo nityaṃ kevalaṃ madāśraye || 45 ||

One who desires My devotion, My ruling power, that Yoga which one always practices, solely taking refuge in Me. || 45 ||

niṣkāmayoganirvṛddho jñānī tvā"syaiva me matam |
ārto jijñāsurarthārthī bhaktā me trividhā ime || 46 ||

One perfected in desireless Yoga, a Jnani (knower), is indeed My opinion (or beloved by Me). The distressed, the seeker of knowledge, and the seeker of wealth – these three are My devotees. || 46 ||

adhvanīnāṃ sakāmasya bhaktiryogastathā"nvitaḥ |
caturo jñānamahastastu mahābhāgo na saṃśayaḥ || 47 ||

For the traveler (on the path) with desires, devotion and Yoga are thus connected. The fourth, the hand of knowledge (the Jnani), is greatly fortunate, there is no doubt. || 47 ||

sarvā"bhyudayasthāyī bhajeta yogasiddhidhiḥ |
matsalakṣyamadā"śāyāṃ vāpikāstā na sādhikāḥ || 48 ||

One who is steadfast in all-round prosperity should worship for the attainment of Yogic powers. Those hopes (or desires) fixed on My goal are not (mere) practitioners (but attainers). || 48 ||

parambhakternirvighnastvenā"nantameva ca |
neśīyānā khalu siddhīnāṃ śaktīnāmapi sarvaśaḥ || 49 ||

Through supreme devotion, without obstacles, and indeed eternally. Not even of Ishtas (desired deities) or of all powers and Siddhis (perfections), in every way. || 49 ||

heturvai prāpteḥ sanyamo vidhurdharmaḥ ! |
madāśrayā"bhivyaktasya"vyāḥ kāraṇatāṃ vrajet || 50 ||

The cause of attainment is indeed self-control, O Vidhu (Moon, or knower) of Dharma! May the cause of the manifestation of taking refuge in Me be attained. || 50 ||

yogaḥ svarūpato nūnaṃ bahirabhedeṣu vibhajyate |
yamaśca niyamastathaivāsanameva ca || 51 ||

Yoga, in its true nature, is indeed divided into external and internal aspects: Yama (restraints) and Niyama (observances), and also Asana (posture). || 51 ||

prāṇāyāmastathā devāḥ ! pratyāhāraśca dhāraṇā |
dhyānaṃ samādhirityete yogāṅgāni bhavanti hi || 52 ||

And Pranayama (breath control), O Devas, and Pratyahara (sense withdrawal), Dharana (concentration), Dhyana (meditation), and Samadhi (absorption) – these are indeed the limbs of Yoga. || 52 ||

ekatattvamavalambya saṃyamamūlakam |
aṣṭāṅgayogo hi ṣoḍaśāṅge prapūryate || 53 ||

Taking support of one principle, rooted in self-control, the eight-limbed Yoga is completed in sixteen limbs. || 53 ||

mantro hato layo rājayoga eva caturbidhāḥ |
kriyāsiddhirbhavedā yā sā"nanta yogasya nirjarāḥ ! || 54 ||

Mantra, Hatha, Laya, and Raja Yoga are the four types. The attainment of perfection in action (Kriya Siddhi) which occurs, that is of infinite Yoga, O Nirjaras! || 54 ||

nirodhasyaiva hṛdayasthānāṃ nāmarūpātmakamabhavat |
sāmprataṃ sādhakairnūnaṃ mantrayogaḥ sa ucyate || 55 ||

The cessation of the name-and-form nature of things existing in the heart, that is now indeed called Mantra Yoga by practitioners. || 55 ||

naikā"śrayeṇa mūrtīnāmadhyātmabhāvasaṃyutān |
āśrita"dhyāyamānā hi mantrayogavidhānataḥ || 56 ||

Taking refuge in not just one but many forms endowed with a spiritual nature, and meditating according to the rules of Mantra Yoga, || 56 ||
mantrayogaparā dhīrāḥ sādhakā māmupāsate |
sahāyyā"sthūladehasya cittavṛttinirodhanam || 57 ||

wise practitioners devoted to Mantra Yoga worship Me. With the help of the gross body, (they achieve) cessation of mental modifications. || 57 ||

yatra saṃsāramujjīveddhyāyogyogaḥ sa ucyate |
jyotirmayasya rūpasya kalpitasyā"valambanāt || 58 ||

Where one transcends the world, that meditative Yoga is spoken of. By taking support of the imagined form of the luminous Self. || 58 ||

vyāyamānā māṃ siddhirlabhante haṭhayoginaḥ |
śaktijālepamāpannāḥ prabhuprasthānā vidhāyadhiḥ || 59 ||

Striving, Hatha Yogis attain perfection in Me. Entangled in the net of Shakti, having established the path of the Lord in their intellect. || 59 ||

samagrabrahmaṇyaśaktiṃ sāhāyyā"dyaiva sādhayet |
cittavṛttinirodho'sau layayogo nigadyate || 60 ||

May one accomplish the entire power of Brahman with help from the very beginning. This cessation of mental modifications is called Laya Yoga. || 60 ||

sā"kṣādā"tmikaṃ vinduṃ maye rūpamupagatam |
tadbhāva kṛtārthānāṃ yānti tatkṣaṇaṃ layayoginaḥ || 61 ||

The direct, internal Bindu (point/seed) has attained My form. Laya Yogis, having fulfilled their purpose in that state, attain it in that very moment. || 61 ||

nityanilīnasvarūpāṇāṃ padārthānāṃ vicintakaiḥ |
triguṇānāṃ trayo bhāvānāmapi nityaṃ vimarśataḥ || 62 ||

By those who contemplate substances that are eternally dissolved in their true nature, and by constantly reflecting on the three states of the three Gunas, || 62 ||

śaktimāyā"tmikī yatra hṛdayāt prāpnuvanti svataḥ |
nirodhasyaivā"śrutīnāṃ jāyate yogināṃ satām || 63 ||

where the power of Maya related to the Self is attained from the heart spontaneously, there arises for virtuous Yogis the cessation of even the unheard (or unmanifest). || 63 ||

kathito rājayogo'sau sarvayogottamottamaḥ |
parambhaktyadhikāre me bhaktyā jñānino gatāḥ || 64 ||

This Raja Yoga is declared as the best among all Yogas. In My authority of supreme devotion, Jnanis have gone through devotion. || 64 ||

sahāyyā"d rājayogasya labhante rājayoginaḥ |
With the help of Raja Yoga, Raja Yogis attain.

mamādhyātmasvarūpaṃ hi sākṣātkṛtyā"ntataḥ mām || 65 ||

My spiritual true form, having directly realized it, ultimately (they attain) Me. || 65 ||

etadāśrayavidhā eva mokṣaṃ sādhayanti |
mamopāsate sadā devā mūlamantreṇa īritāḥ || 66 ||

Those who take refuge in this very way achieve liberation. They always worship Me, O Devas, impelled by the root mantra. || 66 ||

caturguṇaiva yogānāmindriyāṇāṃ niṣkilāḥ kriyāḥ |
vidhante vibudhaśreṣṭhāḥ ! yogājjñānakulākulāḥ || 67 ||

With the fourfold qualities of Yogas, the flawless actions of the senses are performed, O best of the wise! Disturbed by the multitude of knowledge from Yoga. || 67 ||

saṃśayacchedakatattvaṃ dvayoḥ sambandhasaṃjñitam |
vibhedena prayogāṇāṃtacitayogacaturbhayam || 68 ||

The truth that cuts through doubt, known as the connection between the two. Through the division of applications, the fourfold fear of Chitta Yoga (Yoga of the mind). || 68 ||

vibudhaiḥ sṛjate devāḥ ! kalāṣoḍaśakaṃ mama |
naivātra vismayaḥ kāryo yugapadbhāvadeva saḥ ! || 69 ||

By the wise it is created, O Devas, My sixteen Kalas! No wonder should be made here, for it is from the simultaneous state of being! || 69 ||

vikāso jñānaketusya kalāṣoḍaśakasya me |
mamabhavatsiddha evāste jñānamokṣaḥ parantapī || 70 ||

The development of the banner of knowledge, of My sixteen Kalas. He who has attained My state of being, for him, knowledge and liberation are already accomplished, O tormentor of foes! || 70 ||

ananyabhaktiyogena ca sadā mudrāḥ svayam |
ataḥ sadāvṛttiguṇe vāsanārahitā ime || 71 ||

And through single-minded Bhakti Yoga, always the Mudras (arise) spontaneously. Therefore, in the ever-revolving Gunas, these are free from latent desires. || 71 ||

macchittā madgataprāṇā madhyānā matparāyaṇāḥ |
madarpitamanaskāśca matatātparyadhiyo'mṛtāḥ || 72 ||

Their minds on Me, their life-breaths dedicated to Me, meditating on Me, solely devoted to Me, their minds offered to Me, their intellects focused on My essence, they are immortal. || 72 ||

api madhyagurukāruṇyā jñāyante sarvadaiva te | jñānināṃ mama bhaktānāṃ nāsti bhedo mayā saha || 73 ||

Even through the compassion of the Guru in between, they are always known. Between My devotees who are Jnanis, there is no difference from Me. || 73 ||

ta evāhamaho devāḥ ! ahameva ca te mataḥ |
nātra kaścana sandehaḥ satyaṃ satyaṃ vadāmyaham || 74 ||

They indeed are I, O wonder, Devas! And I am indeed considered them. There is no doubt in this; I speak the truth, the truth. || 74 ||

jīvabhūmeḥ samarohya brahmabhūmiṃ dhṛtā surāḥ ! |
agrasāpānatulyāni yogāṅgānyeva santvalam || 75 ||

Having ascended from the plane of the Jiva (individual soul) to the plane of Brahman, O Suras, they are upheld! The limbs of Yoga are indeed like the foremost steps (or like Apana and Prana). || 75 ||

samādhirnirgatāṃ teṣāmārohaṇamudāhṛtam |
sopānādimapi devāḥ ! ye'pi hi vidyate yamaḥ || 76 ||

Samadhi is declared as their ascent from which they have departed. Even the initial steps, O Devas, and Yama (restraints) which indeed exist. || 76 ||

sthūladehasya sambandhācchuddhyā"dhikāriṇaḥ tu yā |
sā"yuje kaikevalyāḥ ! āhustu yogino yamam || 77 ||

Through connection with the gross body, those who are fit for purification, O aspirants for Kaivalya! Yogis indeed call this Yama. || 77 ||

brahmacaryaṃ bahiḥśauco hā"himsā satyamuttamam |
sarvendriyajayaścāsteyaṃ mitāhāro'parigrahaḥ || 78 ||

Celibacy, external purity, non-violence, supreme truth, conquest of all senses, non-stealing, moderate diet, and non-possession. || 78 ||

śārīrikaṃ tapo devā dānaṃ tu sāttvikaṃ tathā |
pradhānānyevamādīni sādhane yamasyate hi || 79 ||

Physical austerity, O Devas, and Sattvic charity likewise. These and similar primary practices are indeed for the discipline of Yama. || 79 ||

niyamo yogasopānaṃ dvitīyaṃ samprakīrtitam |
śuddhyabhāve'dhyāsayastu sāyujyaikevalyasya tu || 80 ||

Niyama (observances) is declared as the second step of Yoga. In the absence of purity, the practice for the Kaivalya of union (with the Divine). || 80 ||

labhyate'jvalasaṃśuddhidrastamā"huryamuttamam |
antaḥśaucaśca santoṣaḥ svādhyāyo mānasīkṛtaḥ || 81 ||

The highest Yama is said to be that which bestows radiant, complete purity. Internal purity, contentment, self-study, and mental (discipline). || 81 ||

āstikyaṃ kṣamā lajjā caiva dhṛtiśca tathā |
devapitṛṣibhaktiśca niyamāstapi nirjarāḥ ! || 82 ||

Faith, forgiveness, modesty, and also fortitude. Devotion to gods, ancestors, and sages – these are also Niyamas, O Nirjaras! || 82 ||

pradhānānyevamādīni vidhante sādhanāni bho |
tṛtīyārohaṇaṃ viṣṇo āsanasya"paricchinte || 83 |

These and similar primary means they establish, O (Devas)! The third ascent of Vishnu (or the yogi) is the immeasurable Asana (posture). || 83 ||

yatra saṃsthāpayeddevaṃ śarīraṃ sukhasūcakam |
yataḥ svanmanasaḥ sthairyaṃ vāyoścāpi surarṣabhāḥ ! || 84 ||

Where one establishes the divine body, indicative of comfort. From which, O best of Suras, (comes) firmness of one's own mind, and also of Vayu (breath/life-force)! || 84 ||

yatsa tadā"jñānitaṃ sādhane tu mūrkhabālavat |
āsanasya bahubhedān yogavittā"cāryāḥ pracakṣate || 85 ||

That which, if unknown in practice, is like a foolish child. Masters of Yoga declare many varieties of Asana. || 85 ||

nikhilāste'jagannandāḥ pūjyāḥ śrīgurumukhat |
kiñcidāsane'pi vakṣyeyaṃ śrūyatāṃ devapūjitāḥ ! || 86 ||

All those (Asanas) which delight the universe are to be revered from the mouth of the revered Guru. I shall also speak a little about Asana; listen, O you who are worshipped by the gods! || 86 ||
iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevīdevasaṃvāde vedakāṇḍatrayayogavijñāna- varṇane nāma tṛtīyo'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the third chapter named "Description of the Yoga of the Knowledge of the Three Vedas."

Chapter 4: Description of the Yoga of the Knowledge of Mantra-Shakti (Power of Mantras)

mantraśaktivijñānayogavarṇanam |

Description of the Yoga of the Knowledge of Mantra-Shakti.

devā ūcuḥ || 1 ||

The Devas said: || 1 ||

vedamātarjaganmātṛdevī ! praṇavarūpiṇi ! |
śrītatkāṇḍikāhṛdayaṃpadmaṃ tattvamayam || 2 ||

O Mother of Vedas, Mother of the Universe, O Devi, form of Pranava (Om)! The lotus heart of that Kanda (section of Veda) is full of that essence. || 2 ||

kriyāsiddhiryogastu svarūpasya mahādbhutam |
viditvā tanmukhasyā"mbojajātā niḥsaṃśayā vayam || 3 ||

The Yoga of perfection in action (Kriya Siddhi) is a great wonder of Your true form. Having known that from Your lotus-born mouth, we are free from doubt. || 3 ||

śrutvanto vayaṃ mātaḥ ! bhavedādau mantraśaktirūpiṇaḥ |
santi tatra bhavatyā"rthaḥ śrūyatāṃ śubhava || 4 ||

Hearing, O Mother, that You are initially the form of Mantra-Shakti, there are meanings related to You there; may auspiciousness be heard. || 4 ||

mantrasiddhyā"khilaṃ kāryamataḥ sarvatra siddhyati |
vidhvasyacā"sti tatkāryaṃ siddhyedaiva mantraṇaḥ || 5 ||

By the perfection of mantra, all actions are accomplished everywhere. And that action which is destructive (or to be destroyed) is indeed accomplished by mantra. || 5 ||

mantra abhyudayaṃ sarvaṃ pāralaukikamehikaṃ |
api niḥśreyasaṃ dātuṃrahanti nitarāmiti || 6 ||

Mantra bestows all prosperity, both worldly and otherworldly, and is indeed capable of granting ultimate liberation continuously. || 6 ||

asmāto mantrasya vijñāna-rahasyaṃ hitaṃsuttamam |
varṇayitvā mahādevi ! kṛtakṛtyān kuruṣva naḥ || 7 ||

Therefore, O Mahadevi, having described the supreme beneficial secret of the knowledge of mantra, make us fulfilled. || 7 ||

mahādevyuvāca || 8 ||

Mahadevi said: || 8 ||

aham evāsmi bho devāḥ ! mantraśaktiḥ na saṃśayaḥ |
mama śaktiryato viśvasminte sacarācaram || 9 ||

O Devas! I alone am Mantra-Shakti, there is no doubt. Because My power pervades the universe, the moving and the unmoving. || 9 ||

asyaiva kāraṇabrahma kāryabrahma"smi cāpyaham |
ahameva"śvarī bhūtvā dvayoḥ sambandhamādadhye || 10 ||

I am indeed the Causal Brahman (Karana Brahman) and also the Effect Brahman. (Karya Brahman) Becoming the Ishwari (Supreme Ruler), I establish the connection between the two. || 10 ||

nirguṇasya svarūpasya praṇavo vācako'dhitaḥ |
mahāvākyasya saṃjñāsti tattvavācāḥ || 11 ||

Pranava (Om) is declared as the designator of the attributeless true form. It is known as Mahavakya (great saying), the word of truth. || 11 ||

bījāmantrāstu ye vijñāḥ ! śāstrapāṭhavitastathā |
mantrā nānāvidhā"santi nigamāgamagocarāḥ || 12 ||

Those Bija mantras (seed mantras) which are known, and similarly those who are proficient in scripture recitation; there are various mantras, perceptible through Nigamas (Vedas) and Agamas (Tantras). || 12 ||

saguṇasya svarūpasya te sarve vācakā mama |
nātra sandeho leśo'pi vidyate vibudharṣabhāḥ ! || 13 ||

They are all designators of My Saguna (with attributes) true form. There is not even a trace of doubt in this, O best of the wise! || 13 ||

nāsti bhedo yato devāḥ ! vācyavācakayorataḥ |
sarve vai mantrajāṇāṃ nāsti bhedo mayā saha || 14 ||

Because, O Devas, there is no difference between the denoted and the denoter, therefore, there is no difference between all those born of mantra and Me. || 14 ||

asatyeva ye kriyāśaktirasti niṣkriyasya taduparā |
ābhyāṃ dvidhā vibhaktā"sti macchaktireva pradhānataḥ || 15 ||

That power of action which exists, and beyond it, that which is actionless; by these two, My power alone is primarily divided. || 15 ||

makārasvarūpe hi nityamevā"sti vāṅmaye |
nityā śuddhā sadā pūrṇā jñānaśaktirna saṃśayaḥ || 16 ||

In the form of the letter 'Ma' (or in Me), which is eternal and verbal, eternal, pure, always complete, is the power of knowledge, there is no doubt. || 16 ||

dvitīyā yā kriyāśaktiryujyate me surarṣabhāḥ ! |
tatra praṇavamāśrityā"brahmajñānamuttamam || 17 ||

The second, which is the power of action, is joined to Me, O best of Suras! There, taking refuge in Pranava, is the supreme knowledge of Brahman. || 17 ||

jñānaśakterato hyasti bījamabhyudayasya tu |
bījāmantrāstathā nāmnā kriyāśakterna saṃśayaḥ || 18 ||

Therefore, from the power of knowledge, indeed, is the seed of prosperity. And Bija mantras by name are of the power of action, there is no doubt. || 18 ||

kāryaṃ yatra kimapyasti śāstraṃ kampanam |
kampanasyāpi yatrāsti tatra śabdo bhaved dhruvam || 19 ||

Where there is any action, there is the scripture (or law) of vibration. And where there is vibration, there sound will surely be. || 19 ||

jñāne tathaiva yatrāsti vācā"vyāpyatvasaṃśayam |
yatra bhāvo bhavenmūlaṃ tatra rūpaṃ na saṃśayaḥ || 20 ||

Similarly in knowledge, where there is doubt about its pervasiveness by speech; where emotion (or being) is the root, there form exists, there is no doubt. || 20 ||

astatastvena turacchaśṛṇuṣvāvadhāriṇām |
yathā syānmantravijñānaṃ samyakjñāto buddhigocaram || 21 ||

Therefore, listen attentively from those who have ascertained it, so that the knowledge of mantra may be well understood and perceptible to the intellect. || 21 ||

avibhāvyāpi śaktiryuktvā rūpiṇīnāviśeṣataḥ |
vibhrāṇā vibhagrahāṇāṃ śabdendranādhiṣṭhitā || 22 ||

Even the inconceivable power, when joined with forms, especially, bearing (various aspects), and established in the sound of the senses and divisions. || 22 ||

adhidaivatvasaṃjñino nāmnā"nantrasvarūpiṇī |
dadāmyabhyudayaṃ śāśvataṃ tathā niḥśreyasaṃ dhruvam || 23 ||

Known by the name Adhidaivata (presiding deity), in the form of infinite mantras, I grant eternal prosperity and also certain ultimate liberation. || 23 ||

praṇavo nirguṇānāṃ vai mantrāṇāmādimo'stutaḥ |
āste praṇavamāhātmyaṃ sarvebhyo devatādṛtam || 24 ||

Pranava (Om) is indeed the first of the attributeless mantras. The greatness of Pranava is revered by all gods. || 24 ||

ato hi saccidānanda-svarūpadrāvako mama |
praṇavo mantra rājño'sti mantrāṇāṃ setureva ca || 25 ||

Therefore, it is the dissolver (or revealer) of My Satchidananda true form. Pranava is the king of mantras and also the bridge of mantras. || 25 ||

tathā nānāvidhopāstervijñāyā mantrā anekadhā |
svopāsanā"dhikāreṣu sarveṣāṃ tu na saṃśayaḥ || 26 ||

: Similarly, knowing the mantras of various worship methods in many ways, in their respective authorities for worship, for all, there is no doubt. || 26 ||

ato'dhidevaśabdenā"vaiyaktikatā mayā |
saguṇe'pi tu mantreṣu bījamantrakalottamā || 27 ||

Therefore, by the word Adhideva (presiding deity), unmanifested (is indicated) by Me. Even in Saguna (with attributes) mantras, the Bija mantra is the best of Kalas. || 27 ||

utpadyante yathā bījācchākhāpatrāṅkurasamyutāḥ |
samyagbījamantrāṇāṃ mantrānyesthā yathā"khile || 28 ||

Just as from a seed, branches, leaves, and sprouts arise, so from Bija mantras, other mantras arise, just as in all (cases). || 28 ||

brahmamantreṣu sarveṣu gāyatrī praṇavānvitā |
pūrṇā brahmimayastejorāśirato'sau śuddhidāyinī || 29 ||

Among all Brahma-mantras, Gayatri, endowed with Pranava, is complete, a mass of Brahman's radiance, therefore, she is the bestower of purity. || 29 ||

atra brahmaṇejā"si gāyatryā"karṣaṇaṃ vinā |
bhavetpunīśubhānāṃ na raśitānāṃ kadācana || 30 ||

Here, born of Brahman, without the attraction (or power) of Gayatri, there can never be purification for those who are not bound (by its discipline). || 30 ||

niḥśreyasārthaṃ nūnaṃ gāyatrī praṇavānvitā |
śubhadā ca śubhādā"sti śrutireṣā sanātanī || 31 ||

For the sake of ultimate liberation, indeed, Gayatri endowed with Pranava is auspicious and bestower of good; this is the eternal Shruti (Veda). || 31 ||

aneke saguṇā mantrā nānāvidhasamanvitāḥ |
nānāsiddhipradā"santi nānā"bhyudayasādhyāye || 32 ||

Many Saguna (with attributes) mantras, endowed with various aspects, bestow various Siddhis (perfections) and are for the accomplishment of various prosperities. || 32 ||

mukhyato bījamantrāṇāṃ bhedā adya prakīrtitāḥ |
sāmānyatastu tadbhedā aneke santyanekadhā || 33 ||

Primarily, the divisions of Bija mantras are declared today. Generally, their divisions are many and of various kinds. || 33 ||

sarve vo vatsarā devāḥ ! praṇavasya gatiḥ khalu |
ubheḥ samplavate loke'nyataraste paśyantyapavargaḥ || 34 ||

All of you, dear gods, the path of Pranava indeed! Both (worldly and spiritual) float in the world; some see liberation through it. || 34 ||

gatiśca bījamantrāṇāṃ paśulokāvadhirdhruvam |
kintu te praṇavenā"pi kaivalyāmṛtadāyadāḥ || 35 ||

And the path of Bija mantras certainly extends to the animal world (or realm of embodied beings). But they, even with Pranava, are bestowers of the nectar of Kaivalya. || 35 ||

sāmānyato hi mantrāṇāṃ saṃdehe te samuddhṛtāḥ |
ekā ca śabdharūpā"sti dvitīyā"rthasvarūpiṇī || 36 ||

Generally, regarding mantras, they are uplifted from doubt. One is in the form of sound, and the second is in the form of meaning. || 36 ||

etad dvayaṃ jātaṃ prayogasya prabhedataḥ |
devasarṣisambandhinaṃ jñāyate || 37 ||

These two arise from the distinction in application. It is known in relation to gods and sages. || 37 ||

ādhidaivikakāryasya sādhane'nyena cetasā |
saukṣmopajāyate niyamo'yaṃ sanātanaḥ || 38 ||

In accomplishing Adhidaivika (divine) tasks with a different mind, subtlety arises; this rule is eternal. || 38 ||

heturvai nūnaṃ bhedayoranyayoḥ |
sakāmakārye niṣkāmakārye mantrāṇāṃ purohitāḥ ! || 39 ||

The cause indeed of the difference between the two others. In actions with desire and actions without desire, O priests (or foremost among mantras)! || 39 ||

mantraścaiva bho devāḥ ! pitṛtarpaṇatatparāḥ |
agnau śrāddhe svadhākāre devaiśca stūyamānavaiḥ || 40 ||

And mantra indeed, O Devas, (is used by those) devoted to offering libations to ancestors, in the fire for Shraddha (ancestral rites), with the utterance of Svadha, and by gods who are praised. || 40 ||

yuddhe mantraścaiva bho devāḥ ! modayante surāḥ ! |
yajñasampaditāḥ santo vidhātuṃ viśvamaṅgalam || 41 ||

In battle also, mantra, O Devas, delights the Suras! Those who are accomplished in sacrifice, to bring about universal welfare. || 41 ||

ṛṣayo brahmayaścaiva mantrato devayajñataḥ |
sampaditāḥ paraṃ śreyo labhante prāpnuvanti ca || 42 ||

And Rishis and Brahmins, through mantra and sacrifice to gods, having achieved perfection, attain and obtain supreme good. || 42 ||

prajāyante yadā mantrāḥ saṃdehaḥ karmaṇā tadā |
dadatyanugrahaṃ te nūnaṃ karmibhyo nātra saṃśayaḥ || 43 ||

When mantras are born (manifested), then doubt regarding action (arises). They surely bestow grace upon the performers of action, there is no doubt in this. || 43 ||

yadā mantrāḥ prayujyante madbhaktisahitāstvaho |
nayanti mama sānnidhyaṃ tadā bhaktimatāṃ hi || 44 ||

When mantras are applied, endowed with devotion to Me, O wonder, then they indeed lead the devoted to My proximity. || 44 ||
yadā mantrāstu caitanyamāpnuvanti divaukasaḥ ! |
sahopāsakarūpeṇa yānti tādātmyamudbhutam || 45 ||

When mantras attain consciousness, O celestial beings! Then, in the form of a co-worshipper, they attain wonderful identity (with the deity). || 45 ||

tadaiva mantrarūpābhyāṃ sārūpyaṃ cittaṃ vilīyate |
mantrā eva prayacchanti tadā niḥśreyasaṃ padam || 46 ||

Then, through the two forms of mantra (sound and meaning), the mind dissolves into similarity (with the deity). Mantras alone then bestow the state of ultimate good. || 46 ||

sarve vai brahmamantrādyāḥ yuktidāyakāḥ |
mantrārthānāṃ yato mantraiḥ sārūpyaṃ sākṣādā"tmatā || 47 ||

All Brahma-mantras and others are bestowers of reason (or union). Because through mantras, there is similarity with the meaning of mantras, a direct selfhood. || 47 ||

sahāyyā"d brahmamantrāṇāṃ jīvanmuktākarotpuraḥ |
brahmasāmīpyamuddiśya mūḍho mantro'pi nottarati sadādharakam || 48 ||

With the help of Brahma-mantras, one becomes liberated while living. Aiming for proximity to Brahman, even a foolish (or inert) mantra does not rise above its constant support (i.e., it still has power). || 48 ||

ato me jñānino bhaktāḥ sarvakarmaphalaṃ mayi |
samarpayettu mantreṇa nirjarāḥ ! || 49 ||

Therefore, My devotees who are Jnanis, offer all the fruits of their actions to Me through mantra, O Nirjaras! || 49 ||

mayopāsitakṣaṇaṃ nūnaṃ sāttvikītvamacchatām |
sarvatra sarvadā jñātvā ca sarvathā mayi || 50 ||

The moment of worshipping Me, indeed, let it attain Sattvic nature. Knowing (Me) everywhere, always, and in every way, in Me. || 50 ||

yujñāninaḥ svātmabhāvena śaśvatme paricarāyaṇāḥ || 51 ||

Those Jnanis who, with their own self-nature, are ever devoted to serving Me. || 51 ||

āntasattātmakaṃ brahma mantre brahmacintayāmapi |
triguṇā saccidānanda-kalānā"śāsti pūrṇatā || 52 ||

The internal, essential Brahman, even in the contemplation of Brahman in mantra; the three Gunas (and) the Kalas of Satchidananda attain fullness. || 52 ||

mamādhyātmādhidevādhibhūtatriguṇarūpavācakaḥ |
praśasto mantrarājo'yaṃ sarvakalyāṇakārakaḥ || 53 ||

Designator of My Adhyatma (spiritual), Adhideva (divine), and Adhibhuta (elemental) threefold Guna-form, this praised king of mantras is the bestower of all welfare. || 53 ||

upāsanākarmakāṇḍe'pi kevalā"nviṣṭā śrutiḥ |
tatra sarvatra sāphalyaṃ pūrṇaṃ dātuṃ sa cā"rhate || 54 ||

Even in the Upasana and Karma Kandas, the Shruti (Veda) alone is sought. There, in every case, it is capable of granting complete success. || 54 ||

idānīṃ laghu brahmacakraṃ yadā"rabhyate |
tatphalaṃ vittu bho devāḥ ! manastrailokyaikevalam || 55 ||

Now, when the short Brahmachakra (cycle of Brahman) is commenced, know its fruit, O Devas, is the mind alone in the three worlds. || 55 ||

kiñcidapyapi cakretu puṇyasāphalya kalpayet |
mantrāṇāṃ siddhirevā"sti balavat kāraṇaṃ yataḥ || 56 ||

Even a little in the Chakra, imagine meritorious success. Because the perfection of mantras is indeed a powerful cause. || 56 ||

kāpi cakrasya vā pīṭhe devatā"bhīmarūpiṇe |
mantrasiddhibalādeva jāyate surasattamāḥ ! || 57 ||

Some desired form of a deity in a Chakra or Pitha (sacred seat) arises solely from the power of mantra-siddhi, O best of Suras! || 57 ||

prāṇapratyāgate pīṭhe bhaveddevacyutāsanam |
praṇipatyecchakre vā"krūpyate'pi devatā || 58 ||

When Prana (life-force) returns to the Pitha, the seat of the fallen deity (or displaced deity) occurs. Or, bowing down in the Chakra, the deity is also appeased (or takes form). || 58 ||

santi prāṇā manonighnā mantrādhiṣṭhe mano dhruvam |
tasmātsiddhyaiva mantrāṇāṃ pīṭhe cakre'pi vā śubhā || 59 ||

Pranas are subservient to the mind; the mind is surely established in mantra. Therefore, by the very perfection of mantras, auspiciousness (arises) in the Pitha or in the Chakra. || 59 ||

balādyathendriyebhyo vai bhaktānāmavalambanāt |
āvirbhavāmahe devāḥ ! devānāṃ va madṛśyatam || 60 ||

By the power from the senses, indeed, from the support of devotees, We manifest, O Devas! May I be seen by the gods. || 60 ||

sādhakānāṃ tayoryo vai nānādhikāre bhedavigrahaḥ |
prādhurbhavati macchaktistvatleva na saṃśayaḥ || 61 ||

Among practitioners, those two (types), in various authorities, the distinction in form that arises, My Shakti indeed manifests there, there is no doubt. || 61 ||

kintu tvavā"sti bho devāḥ ! mantro me mūlakāraṇaḥ |
amantrakasya yatkarma tyajyajñānamapratyarkam || 62 ||

But, O Devas, mantra is My root cause! That action which is without mantra, its knowledge should be renounced as unilluminating. || 62 ||

avidyāmandire tadvat pīṭhā"vāhano bhavet |
mahā"dhyāyeva mantrāṇāṃ pīṭhe siddhirbhavennataḥ || 63 ||

Similarly, in the temple of ignorance, the invocation of the Pitha may occur. By the great study (or application) of mantras, perfection arises in the Pitha. || 63 ||

āvirbhāvasya mantracchedane'pyatro'pasya kāraṇam | dhyānamantrastathā"lekhāpi jaḍe caitanyamudbhavet || 64 ||

Even in the cutting (or interruption) of mantra during manifestation, here, it is the cause of worship. Meditation-mantra and also writing (or drawing diagrams) can cause consciousness to arise even in the inert. || 64 ||

sūryacandrā"dideheṣu divyeṣu mantraśāsanaḥ |
āvirbhāvo hi pīṭhasya yathā devāsanasya ha || 65 ||

In the divine bodies of the Sun, Moon, etc., the rule of mantra (prevails). The manifestation of the Pitha is indeed like that of the seat of the gods. || 65 ||

analamapyapi mantrāṇāṃ balādātmā prakāśate |
sādhanāccha deheṣu caitanyaṃ jāyate yathā || 66 ||

Even fire, by the power of mantras, the Self shines forth. And through practice, consciousness arises in bodies, just as. || 66 ||

daivī śaktirjaṅghe'pi mantraśaktirucyate |
utpadyate yathā devyāḥ prayogastatraiva raṇe || 67 ||

Divine power, even in the thigh (or a limb), is called mantra-shakti. Just as it arises from the Devi, its application is there in battle. || 67 ||

mantrāṇāṃ balato nūnaṃ sarvakarmaviparyayaḥ |
prayogo mohanādīnāṃ varṇṇā hi karmāṇāṃ yathā || 68 ||

By the power of mantras, indeed, all actions are reversed (or transformed). The application of captivating (Mohana) and other (mantras), just as the Varnas (or types) of actions. || 68 ||

vicitraṃ mantramāhātmyaṃ kinnā"varṇitaṃ bhavet |
nirīkṣyate bhavadbhiryadā mantrabalānṛṇu || 69 ||

The wonderful greatness of mantra, what has not been described? It is observed by you, indeed, by the power of mantra. || 69 ||

ākṛṣyate'dhare sūryaṃ viśvamiva yajñikṣaye |
yajñe'pyupahitasanto gṛhṇanti bhāgamātmanaḥ || 70 ||

The sun is drawn downwards (or to the lower lip in ritual) as if the universe is at the end of a sacrifice. Even in the sacrifice, those present receive their share. || 70 ||

mantrodatuḥ vācaiva narebhyaḥ phalamiṣṭatam |
mantrāṇāmasti māhātmyaṃ vāṅmanasagocaram || 71 ||

By the very speech of the giver of mantra, the most desired fruit (is obtained) by men. The greatness of mantras is beyond the reach of speech and mind. || 71 ||

mantrahīno'sti vo yastatpāpaḥ sa udāhṛtaḥ |
phalaṃ nollabhyate tasmāccharīrasya"pi kātaroti || 72 ||

He who is without mantra, that is declared as sin (or wretched). Fruit is not obtained from him, and he makes even the body weak (or fearful). || 72 ||

yogo'yamyo'sti nirṇīto yogaḥ saṅgrāmastu samantrakam |
yogo'yamyo na śaknoti yuktaṃ kartuṃ kadācana || 73 ||

This Yoga which is ascertained, that Yoga is a battle with mantra. This Yoga (without mantra) cannot ever make one united (or proficient). || 73 ||

mātrājñānaṃmahābedhābhyāṃ dvividho mantra īritaḥ |
praṇavo bījamantrāśca nirjñāstrasya kīrtitāḥ || 74 ||

Mantra is declared as twofold through the great distinctions of measure (Matra) and knowledge (Jnana). Pranava and Bija mantras are sung as beyond weapons (or supreme) || 74 ||

tejasvacchedanirlīlā mantrāḥ sāmrājya mudrāhṛtāḥ |
nirjñā svabhāvabimbāḥ syuḥ sāmrājya bhāvanādhakāḥ || 75 ||

Mantras that are radiant, cutting through illusion, are called imperial Mudras. Beyond weapons (or supreme), they are reflections of their own nature, bringing about imperial contemplation. || 75 ||

nirjñaracittākāreṇa mantrā rājyebhyantaralayam |
bahirvivarṇabhramapāstu sāmrājya mano dhruvam || 76 ||

With a mind-form beyond weapons, mantras lead to internal dissolution in kingdoms. Externally, the illusion of various colors (or forms) is dispelled; the imperial mind is firm. || 76 ||

antarjagati vikrānte samunnate'tiśaye surāḥ ! |
ato dvaividhya mantro'stu sattamāno hi śaktidhāriṇaḥ || 77 ||

In the inner world, victorious, highly elevated, O Suras! Therefore, let the mantra be of two kinds for those excellent beings who hold power. || 77 ||

sāmrājya hi karmakāṇḍe te nānāstrasambhramāt |
śaktīnānā"vinā nūnaṃ labhante trividhā"mbaram || 78 ||

In the imperial Karma Kanda, they (mantras) are (used) due to the agitation of various weapons (or powers). Without various powers, indeed, they attain the threefold sky (or realm). || 78 ||

yathā bhavatsu catvāro varṇā āryanāgarīṣvapi |
tathaivāste ca mantreṣu devāḥ ! varṇacaturbhayam || 79 ||

Just as among you there are four Varnas, even among Aryan city-dwellers, so also in mantras, O Devas, there is the fourfold Varna (classification). || 79 ||

brāhmaṇā vaidika mantrāstāntrikāḥ kṣatriyāḥ smṛtāḥ |
miśramantrāstathā vaiśyāḥ śūdrā uktāstu laukikāḥ || 80 ||

Vedic mantras are Brahmanas, Tantric mantras are remembered as Kshatriyas. Mixed mantras are Vaishyas, and worldly (Laukika) mantras are said to be Shudras. || 80 ||

kevalaṃ vaidikā mantrāstāntrikāḥ pāralaukikāḥ |
dvādaśābhyudayaṃ śreṣṭhaṃ miśramantrāśca varjitāḥ || 81 ||

Only Vedic and Tantric mantras are for the otherworldly. The twelve (types of) prosperity are best; mixed mantras are to be avoided (for this specific high purpose). || 81 ||

laukikā laukike kāryā mantrā hi nāśayantyalam |
mādhuryāste yataḥ pūrve praṇavastadanantaram || 82 ||

Worldly mantras are for worldly tasks; they indeed destroy sufficiently. Because the previous ones (Vedic, Tantric) are sweet (or powerful), and Pranava follows them. || 82 ||

sṛṣṭiḥ śabdamayī mūrtirjāyate vibudharṣabhāḥ ! |
praṇavaḥ sarvavedānāṃ vedādāvapi nātra saṃśayaḥ || 83 ||

The creation, a form made of sound, arises, O best of the wise! Pranava is of all Vedas, and even at the beginning of the Veda, there is no doubt in this. || 83 ||

yugā"dau tatsamutpannte'ste pāścādbrahmāṇḍasvarūpiṇī |
devāḥ ! varṇātmakasyāsya praṇavasyā"śrayeṇa vai || 84 ||

At the beginning of an era, when that (Pranava) arises, then afterwards, (creation) in the form of the cosmic egg. O Devas, indeed by taking refuge in this Pranava which is of the nature of letters! || 84 ||

auṃkāramadhikṛtyā"dau yogī dhvanyātmakaṃ mama || 85 ||

Taking authority over Omkara (Om) at the outset, the Yogi (realizes) My sound-form. || 85 ||

satyalokādibhiḥ prāpyaṃ śaktulaghāva koṭra saṃśayaḥ |
karmaṇighnā mahātmāno yoginastapratyāhārayāḥ || 86 ||

Attainable by Satyaloka and others, where is the doubt in attaining power quickly? Great souls, Yogis who destroy karma, are masters of Pratyahara (sense withdrawal). || 86 ||

auṃkārā"śrayato nūnaṃ devayānagatim gatāḥ |
yasmānn punarāvartante loke prāpnuvanti te || 87 ||

By taking refuge in Omkara, indeed, they have gone the path of the gods. From which they do not return, they attain that world. || 87 |

bhāratītattvasvarūpāyāṃ yugapatsthāpya te ca vai |
triguṇātmaka auṃkāro bhāvabrahmā"sya bhajyaho || 88 ||

In the true form of Bharati (Saraswati/Speech), establishing them simultaneously, indeed. The Omkara, of the nature of the three Gunas, is the emotion-Brahman; worship it, O wonder! || 88 ||

gṛhītvā śabdamayīṃ kūṭasthā praṇavaṃ sṛjati nanu |
sṛṣṭerādyā kriyā bhedā mantrādhiṣṭhā"sti sarvathā || 89 ||

Having taken the sound-form, the immutable (Kutastha) indeed creates Pranava. The initial action of creation, its distinctions, are always established in mantra. || 89 ||

jīvānāmaihike nūnaṃ tathaiva pāralaukike |
sarvathā"bhyudaye devāḥ ! mantrāssanti sahāyakāḥ || 90 ||

For beings, indeed, in this world and also in the next, in all-round prosperity, O Devas, mantras are helpers. || 90 ||

hṛdayaprapañcena śabdharūpā layasya hi |
śabdajāte tathā śabdena hi manovidkhile || 91 ||

Through the expanse of the heart, the sound-form of dissolution indeed. And from sound, by sound, the mind is known in all. || 91 ||

advaitabhāve bhāvajatānandehi pariṇamyate |
na kartavyo'tra sandeho yuṣmābhiḥ khalu kaścana || 92 ||

In the state of non-duality, it transforms into the bliss born of emotion. No doubt whatsoever should be entertained by you in this. || 92 ||

ādāvante ca mantrā me viśvasarjanakarmaṇaḥ |
saṃtyaktacetanā mantrā jaḍaṃ karmeti niścitam || 93 ||

At the beginning and end of the act of cosmic creation are My mantras. Mantras devoid of consciousness are inert action, this is certain. || 93 ||

iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevīdevasaṃvāde mantraśakti-vijñānayogavarṇane nāma caturtho'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the fourth chapter named "Description of the Yoga of the Knowledge of Mantra-Shakti.”

Chapter 5: Description of the Yoga of the Knowledge of Karma (Action)

karmavijñānayogavarṇanam |

Description of the Yoga of the Knowledge of Karma.

devā ūcuḥ || 1 ||

The Devas said: || 1 ||

cinmayi ! jñānajanani ! karmasāllakṣasvarūpiṇi ! |
dayā"rte mahādevi ! dayāpūritamānase ! || 2 ||

O Embodiment of Consciousness! O Mother of Knowledge! O You whose true form is characterized by good actions! O Mahadevi, afflicted by compassion (or for the sake of the afflicted)! O You whose mind is filled with compassion! || 2 ||

gṛhītvā"karṇya mantrāṇāṃ rahasyaṃ paramādbhutam |
vismayānandasaṃdohe nimagnāḥ sāmprataṃ vayam || 3 ||

Having received and heard the supreme, wonderful secret of mantras, we are now immersed in an abundance of wonder and bliss. || 3 ||
vyāhṛtastvanusṛjālena mantra vijñānayogataḥ |
avagāhya ca naivāsti bhedo mantreṇa te saha || 4 ||

Spoken by the creator (or through creative power) through the Yoga of mantra knowledge, and having understood that there is no difference between mantra and You. || 4 ||

yadṛcchayā purā proktaṃ mantravijñānavarṇane |
utpattisthitivināśānāṃ bhavatā eva karmanām || 5 ||

As was said before by chance in the description of mantra knowledge, You alone are (the cause of) the origin, sustenance, and dissolution of actions. || 5 ||

vijñāne karmabhūtastasya gahanāyāśca tadgataḥ |
rahasyaṃ śrotumicchāmo yathāvajñagacumbhike ! || 6 ||

In the knowledge of that which has become action, and of its profound depth. We wish to hear its secret properly, O You who hold the universe! || 6 ||

jagatutpādakaṃ karma kathamutpadyate śive ! |
tatcchaktimiva vijñātvā jīvā muktimavāpnuyuḥ || 7 ||

How is the world-producing karma born, O Auspicious One! Having known its power, may beings attain liberation. || 7 ||

sāmprataṃ jñātumicchāmo vayaṃ tvatto maheśvari ! |
vijñāpya karmavijñānaṃ vyāsato'nugṛhāṇa naḥ || 8 ||

Now we wish to know from You, O Maheshwari! Having explained the knowledge of karma in detail, favor us. || 8 ||

mahādevyuvāca || 9 ||

Mahadevi said: || 9 ||

mamaivā''sti svarūpaṃ hi karma me pitṛpūjanam |
vedā vadanti karmāṇi brahmabhāvasamāptitaḥ || 10 ||

My own true form is indeed karma; for Me, it is the worship of the ancestors (or progenitors). The Vedas declare actions (to culminate) in the attainment of the state of Brahman. || 10 ||

saccidbrahmasamprāptyau karmaṇo'nanyasādhyaḥ |
āgrahastattvaṃ prapañce'smin hyajñātatamāyalam || 11 ||

For the attainment of Satchidananda Brahman, karma is the unparalleled means. The insistence on this truth in this phenomenal world is indeed the support for the most ignorant. || 11 ||

brahmāṇḍāntargataṃ sarvaṃ vastu karmaṇyadhīnatām |
anyathākāyā daśāyāṃ devāḥ ! vyaktacedodbhave || 12 ||

All things within the universe are under the control of karma. Otherwise, O Devas, in a state of manifested consciousness arising, || 12 ||

kathaṃ ca kāraṇaṃ vitta karmāyattamatontarilam |
ataḥ karmādhikāro'sti sarveṣāṃ hyudayārthataḥ || 13 ||

how can the cause be known? The inner realm is dependent on karma. Therefore, the authority (or right) to action exists for all, for the sake of prosperity (or liberation). || 13 ||

ahaṃ mamaiva bhedo'sti yathā vahnestadīpikā |
devāḥ ! udbhāvakaṃ sattvatamasoḥ karma kathyate || 14 ||

There is a difference between Me and "mine," just as between fire and its light. O Devas! Karma is said to be the producer of Sattva and Tamas (two of the three Gunas). || 14 ||

dharmeḥ sarvaprādhānyatvāddharmastattādṛgvarīyate || 15 ||

Due to the supreme predominance of dharma, dharma is thus considered superior. || 15 ||

gūḍhaṃ rahasyaṃ dharmasya"dharmasyā"pyatitattvade |
jaivaśreṣṭhasahajakarma trividhaṃ vibhajyate || 16 ||

The profound secret of dharma and also of adharma (unrighteousness), O knower of supreme truth! The best, natural karma of Jivas (embodied souls) is divided into three types. || 16 ||

āśritya sahajaṃ karma sṛjāmi caturaśanam |
jāyante ca virāḍasṛṣṭiḥ jadaprastāravistārikā || 17 ||

Taking support of natural karma, I create the fourfold (creation). And the creation of Virat (cosmic form) arises, expanding the inert expanse. || 17 ||

devāsurādhikāreṇa dvividhena samanvitam |
sanjñāyate naikevaicitryabhṛtasarvabhūteṣu || 18 ||

Endowed with the twofold authority of Devas and Asuras, it is known in all beings, full of many varieties. || 18 ||

sahajārusya karmava brahmāṇḍaṃ sṛjate surāḥ ! |
karmabhūrmartyaloke hi jīva karmeti divaukasaḥ ! || 19 ||

From natural karma, the universe is created, O Suras! In the mortal world, the land of action, Jiva is karma, O celestial beings! || 19 ||

vividhenaivādhikāreṇa śrāvayāṇāṃ yathāyatham |
svarṇakārādikān bhogalokān sṛjate punaḥ || 20 ||

Through various authorities, according to their due, it again creates worlds of enjoyment like Svarga (heaven) for those who perform sacrifices. || 20 ||

mathite sahaje karma jīve jānanti jīvasād |
jīvāḥ santi parādhīnāḥ sahaje karmaṇi svataḥ || 21 ||

When natural karma is churned (or analyzed), Jivas know the essence of Jiva. Jivas are dependent on others; in natural karma, (they act) spontaneously. || 21 ||

jaiva svābhāvināṃ yānti jīvāḥ karmaṇi nirjarāḥ ! || 22 ||

Jivas go according to their innate nature in action, O Nirjaras! || 22 ||

santo yamānavāḥ sarve puṇyapāpādhikāriṇaḥ |
āsthyā vicinvitervedāḥ karma kimapyati || 23 ||

All good humans are authorities for virtue and sin. With faith, the Vedas investigate what karma is indeed. || 23 ||

sāhāyyamasukhayoreva karmatattvaṃ kurute kila |
kevalaṃ mama karmatattvaṃ devatāreṣu jāyate || 24 ||

The essence of karma indeed brings about help and sorrow. My essence of karma alone is born among the gods. || 24 ||

devāḥ ! mamāvatārāṇāṃ bhedānekaniścitāḥ |
āśrāyātmaka"dhivedā"dhiśaktiryuktā"sutāstrayaḥ || 25 ||

O Devas! The distinctions of My incarnations are certainly many. The three (types of Shakti) – Adhyatma (spiritual), Adhideva (divine), and Adhibhuta (elemental) – are endowed with the power of refuge. || 25 ||

evaṃ pañcavidhā jñeyā avatārā dinaukasaḥ ! |
pūrṇāṃśavibhūtistvante śaktyāvatārā divaukasaḥ ! || 26 ||

Thus, the incarnations should be known as fivefold, O celestial beings! At the end, the manifestation of complete portions (Purnamsha) and Shakti-incarnations, O celestial beings! || 26 ||

evaṃ sarve prāpnuvanti niṣkāmakarmaṇaḥ |
daivī śakti parābhūya bhavatyabhyudayāya hi || 27 ||

Thus, all attain (liberation) through desireless action. Divine power, having overcome (obstacles), is indeed for prosperity. || 27 ||

apyajñāne jagatprājña jñānajyotirvilumpati |
asādhavo yadā sādhūn kliśnanti sahasā surāḥ ! || 28 ||

Even in ignorance, O wise one of the world, the light of knowledge is obscured. When the wicked suddenly torment the virtuous, O Suras! || 28 ||

dharmaglāniradharmaśca hṛdayā ca jāyate yadā || 29 ||

When decline of dharma and adharma (unrighteousness) arise from the heart, || 29 ||

jāyante tu yadā martyā viśṛṅkhalā nirantaram |
viparyastadhiyaścetanā indriyāsaktilobhināḥ || 30 ||

and when mortals become continuously undisciplined, their intellects perverted, and they become greedy, attached to the senses, || 30 ||

jīvānāṃ tadā kṛtyaṃ kartṛtvahīno bhavāmyaham |
surāḥ ! saṃsārikasaro heturevā"sti vidyate || 31 ||

then the duty of Jivas becomes (apparent), (though) I am devoid of doership. O Suras! The essence of the phenomenal world is indeed the existing cause. || 31 ||

bījaṃ karmāṇi devāḥ ! vyaktirekhāsṛṣṭimucyate |
yasya bhramavato devāḥ ! vyaktirekhāsṛṣṭimucyate || 32 ||

Karma is the seed, O Devas! Its manifestation is called creation. He whose (mind) is deluded, O Devas, his manifestation is called creation. || 32 ||

cinmayendriyasaṃghātājjīvatvamavabhāsate |
sthāne tadeva saṃskāraḥ saṃbhramottaravarddhitā || 33 ||

From the aggregate of conscious senses, Jiva-hood appears. In that very place, impressions (Samskaras) arise, increased by delusion. || 33 ||

madhyeḥ saṃskāra evāsti kāraṇaṃ mūlamuttamam |
prākṛto'prākṛtaścaiva saṃskāro dvividho mataḥ || 34 ||

In the midst, impression alone is the supreme root cause. Impression is considered twofold: Prakrita (natural/material) and Aprakrita (non-natural/spiritual). || 34 ||

svābhāviko hi devāḥ ! prākṛtaḥ kathyate budhaiḥ |
asvābhāvikasaṃskārastathā"dhyātmikamucyate || 35 ||

Natural (impression) indeed, O Devas, is called Prakrita by the wise. Unnatural impression is likewise called Adhyatmika (spiritual). || 35 ||

svābhāviko'sti saṃskārastatra mokṣasya kāraṇam |
asvābhāvikasaṃskāro nidānaṃ bandhanasya ca || 36 ||

Natural impressions are there, the cause of liberation. Unnatural impressions are the primary cause of bondage. || 36 ||

svābhāviko hi saṃskārakriyā śuddhiṃ prayacchati | devāḥ ! poḍaśabhiḥ samyak kalābhirmaya prakāśate || 37 ||

Natural impression-action indeed bestows purity. O Devas! By the sixteen Kalas, it is well illuminated by Me. || 37 ||

śuddhimadgṛhasthāśrayo'pi saṃskāraḥ prākṛto dhruvam |
sāhāyyā"ryopajñānāṃ me kalānāṃ karmapāragāḥ || 38 ||

Even taking refuge in a pure householder's life, the Prakrita impression is certain. With the help of the knowledge of My Aryan (noble) Kalas, they become proficient in action. || 38 ||

ṛṣayaḥ śrotasaṃskāreḥ śuddhiḥ ṣoḍaśasaṃkhyakaḥ |
āryajāterviśuddhatyā rarakṣurjagat khalu || 39 ||

Sages, through the sixteen purificatory rites of hearing (or tradition), indeed protected the world by the purity of the Aryan race. || 39 ||

asvābhāvikasaṃskārā jīvānāṃ bandhanahetavaḥ |
anantastasya vijñeyā bhedā bandhanahetavaḥ || 40 ||

Unnatural impressions are the causes of bondage for Jivas. Its distinctions, causes of bondage, should be known as infinite. || 40 ||

svābhāviko yadā bhūmiḥ saṃskāratsya prakāśate |
yacchaत्यabhyudayaṃ nūnaṃ dayānukampayā kramāt || 41 ||

When the ground of natural impression shines forth, it surely grants prosperity sequentially through mercy and compassion. || 41 ||

etatprakṛtasaṃskāra-rahasyaṃ guhyaguhyatamam |
vedā bhavadbhirapyevaṃ śraddheyāḥ ! sanātanī || 42 ||

This secret of Prakrita impression, most secret of secrets; the Vedas should thus be revered by you also, eternal (truth)! || 42 ||

saṃskāreṣveva vai vaidikenaiva śreṣṭhataro hi |
svasampūrṇakalārūpeṇā"tmānubhūya le laye naya || 43 ||

Among impressions indeed, the Vedic one is the most excellent. Experiencing the Self in its completely full Kala-form, leads it to dissolution (in the Supreme). || 43 ||

garbhādhāne puṃsavane sīmantonnayanaṃ tathā |
jātakarma tathā nāmakaraṇā"nnaprāśanam || 44 ||

Garbhadhana (conception rite), Pumsavana (rite for a male child), Simantonnayana (hair-parting ceremony for the pregnant woman), likewise. Jatakarma (birth rite), Namakarana (naming ceremony), Annaprashana (first feeding of solid food). || 44 ||

cūḍopanayanaṃ brahma-vrataṃ vedavrataṃ tathā |
samāvartanodvāhā"nte vivāhaḥ vidyudharṣabhāḥ ! || 45 ||

Chudakarana (tonsure ceremony), Upanayana (sacred thread ceremony), Brahma-vrata (vow of celibacy/study), Veda-vrata (vow related to Vedic study), likewise. Samavartana (completion of studentship), and finally Vivaha (marriage), O best of the wise! || 45 ||

dīkṣā mahāvratā"nantyaḥ sannyāsaḥ ṣoḍaśo mataḥ |
saṃskārā vaidikā jñeyā utkṛṣṭopāsanāśrayāḥ || 46 ||

Diksha (initiation), Mahavrata (great vow), and finally Sannyasa (renunciation) are considered the sixteen. Vedic impressions should be known as taking refuge in excellent worship. || 46 ||

anye ca vaidikāḥ smārtāḥ paurāṇāstāntrikāśca ye |
eṣu ṣoḍaśasaṃskāreṣvantarbhūtā bhavanti te || 47 ||

And others – Vedic, Smarta (based on Smritis), Pauranika (from Puranas), and Tantrika – are included within these sixteen impressions. || 47 ||

pratyeke rodhakāśāstraṃ saṃskārā apyanādimāḥ |
antye ca vidyayā nirṇīteḥ poṣakāśca te || 48 ||

Each (impression) is a controlling scripture, impressions are also beginningless. And at the end, they are also nourishers of the ascertainment by knowledge. || 48 ||

ato vivekasampannāḥ sannyāsī nirmalāśayaḥ |
jñānāgnipāragovā ! śraddheyo bhavatāmapi || 49 ||

Therefore, one endowed with discrimination, a Sannyasi of pure intention, who has crossed the fire of knowledge, O (Devas)! should be revered by you also. || 49 ||

pūrṇa prakāśya sannyāse saṃskāraḥ prākṛto mama |
hetustu bahule yukte muniśreṣṭhānāṃ na saṃśayaḥ || 50 ||

My Prakrita impression, fully illuminating Sannyasa. The cause is indeed in the manifoldly yoked (or applied), O best of sages, there is no doubt. || 50 ||

svābhāviko'sti saṃskāro mūle sahajakarmaṇaḥ |
mūle tathā"sti jaivasya saṃskāro'mārgato mama || 51 ||

Natural impressions are at the root of natural karma. Similarly, at the root of the Jiva, My impression is from the unmanifest path. || 51 ||

saṃskāro dvividhā"śraye mūle eṣṭasya karmaṇaḥ |
jānītīhaiva hṛdaye bhoḥ śrīmatsaṃskāragocaram || 52 ||

Impression takes refuge in the twofold root of desired action. Know this very secret in the heart, O (Devas), perceptible by glorious impressions! || 52 ||

nikhilā eva saṃsārāḥ sāyujyāḥ samprakīrtitāḥ |
ato jīvapravāho'he'pi simajjannanante'pi santataḥ || 53 ||

All phenomenal worlds are declared as leading to union (Sayujya). Therefore, the flow of Jiva, even in Me, though immersed, is also continuous and infinite. || 53 ||

muktiśīlā"stasyāpi"jñānaḥ santi santyathā |
naivātra vismayaḥ kāryo bhavadbhiramṛtāndhasaḥ ! || 54 ||

Even of that which is of the nature of liberation, there are (aspects of) ignorance, they exist. No wonder should be made here by you, O eaters of nectar (Gods)! || 54 ||

śuddhiḥ saṃskārajanyeṣu mukterāste sahāyikā |
yataḥ saṃskārasaṃśuddheḥ karmaśuddhirprajāyate || 55 ||

Purity in those born of impressions is an aid to liberation. Because from the complete purification of impressions, purity of action arises. || 55 ||

karmaśuddhestato muktiḥ śuddheḥ kevalakāraṇam || 56 ||

From purity of action, then liberation; purity is the sole cause. || 56 ||

bījamutpadyate tasmād bījātpunarjanma punaḥ |
evamutpadyamāno vai bījādevo nirantaram || 57 ||

From that, a seed is born; from the seed, again birth, again. Thus, being born continuously from the seed indeed. || 57 ||

tadbrahmaṇā"tmanobhāvau yautayo yathā |
evaṃ svabrahmaṇo hyanyathā"noddisto nirjarāḥ ! || 58 ||

Those two states of Brahman and Atman, as they are. Thus, of one's own Brahman, otherwise unindicated, O Nirjaras! || 58 ||

yathā tu bhajite bījaṃ nā"ṅkurāya prakalpate |
tathaiva kāmanāvānā"khu bhraṣṭajīveva hi || 59 ||

Just as a fried seed is not fit for sprouting, so also one full of desires is like a fallen Jiva indeed. || 59 ||

saṃskārā api jāyante sarvathā muktihetavaḥ |
nātra kaścana sandeho viditendindrādayaḥ || 60 ||

Impressions also arise, in every way, as causes of liberation. There is no doubt in this, O Indra and others who know! || 60 ||

guṇatrayātmikā devī ! vidhante prakṛtirmama |
tasyāḥ spandā"dudbhūtaṃ mūlaṃ sahajamanmitaḥ || 61 ||

O Devi of the nature of the three Gunas! My Prakriti (Nature) ordains. From its vibration, the root, born of innate (tendencies), is manifested. || 61 ||

saṃskāro bījasañjñastu karmaṇā"drau sa vibhramaḥ |
ato na hi te saṃskāre karmaṇaḥ sambandhaḥ kutaḥ || 62 ||

Impression, known as seed, in the mountain of karma, that is delusion. Therefore, if not in that impression, from where is the connection of karma? || 62 ||

janyatvāt sādhanāt karma ko vidvāṃsaḥ |
utpatterapi mokṣasya jīvānāṃ kāraṇaṃ viduḥ || 63 ||

Due to being produced, by means, who are the wise of karma? They know the cause of the origin and also of the liberation of Jivas. || 63 ||

mātṛkulpe'pi naiva"stu jīvānāṃ karma bandhanam |
yāvajjīvaṃ na vai karma saṃskārairvaidikaiḥ śubhaiḥ || 64 ||

Even in the form of the mother, may there not be karmic bondage for Jivas. As long as one lives, karma is indeed not (binding) through auspicious Vedic impressions. || 64 ||

pūrṇaṃ śuddhaṃ sadā"moditaṃ daśāṃ svābhāvikīṃ hṛdayam |
tāvannūnaṃ bhavetpūrṇaṃ jīvaikaivalyakāmyakam || 65 ||

The heart, full, pure, always joyful, (attains) its natural state. Then indeed, the Jiva's desire for Kaivalya becomes complete. || 65 ||

dharmasya dhārikā śaktiḥsva cāmṛtadāyakam |
kramaḥ kaivalyadā"bhreva sahaje prāpnuvanti te || 66 ||

The power that upholds dharma is also the bestower of nectar. They attain the sequence of Kaivalya-bestowing (knowledge) in the natural (state), like clouds. || 66 ||

nityaṃ jāgarti saṃskāre prāptisādhake |
viśvakalyāṇarūpeṇa nityaṃ sarveṣṭade manorañjake || 67 ||

Impression always awakens in the means of attainment. In the form of universal welfare, always bestowing all desires, delighting the mind. || 67 ||

saṃskāreṣvevamā"sthāya sanjñeṣu lokeṣu santatam |
satpatiṃ dharmaścā"śrayeṇa niṣkrāntaṃ vidhuruttamāḥ ! || 68 ||

Thus, taking refuge in impressions, in the conscious worlds continuously. The good husband (or lord) and dharma, by taking refuge (in them), the best of the wise transcend! || 68 ||

nārījātau tapomūlaṃ satīdharmeḥ sanātanaḥ |
svayamena hi saṃskāraśuddhirjanayate dhruvam || 69 ||

In womankind, the root of austerity is the eternal dharma of Sati (chastity). By itself indeed, the purification of impressions is certainly generated. || 69 ||

varṇāśramadharmasya maryādā nitarāṃ tathā |
nṛjātāvapi saṃskāraśuddhirjanayetarām || 70 ||

And the boundary of Varna-Ashrama dharma is exceedingly so. Even in mankind, the purification of impressions generates excellence. || 70 ||

nāstyarthaṃ puruṣārthaśca dharmārthakāmamokṣabhāvi || 71 ||

There is no worldly gain (without effort), and the four aims of human life – Dharma, Artha (wealth), Kama (desire), and Moksha (liberation) – are to be experienced.

svābhāvikāntatasanto sadā"cārā"nādayo || 72 ||

Those who are natural and peaceful at the end, good conduct and others (are for them). || 72 ||

etad dvādaśasaṃkhyācārā"valambanādeva nirjarāḥ ! |
labhante ca narā nāryoḥ kevalābhyudayaṃ kramāt || 73 ||

By taking support of these twelve (types of) conduct indeed, O Nirjaras, men and women attain mere prosperity sequentially. || 73 ||

ubhayoreva sadā"cāro hyuditaiśvaryavardhakau |
saṃskārasya ca sarvasya prākṛtasya prakāśakau || 74 ||

Good conduct of both (men and women) indeed increases manifested power. And it illuminates all Prakrita (natural) impressions. || 74 ||

varṇeṣu sattve sarvasya kevalābhyudayapradaḥ |
śuddhidharmāśrayācārī patyau tanmayatāṃ gatā || 75 ||

Among Varnas, in Sattva, it bestows mere prosperity for all. One who follows the conduct based on pure dharma, attains oneness with the husband (or Lord). || 75 ||

nārīyoneḥ satī muktvā svargalokaṃ sukhe ciram |
unnatā puruṣatvena yoniṃ prāpnoti saṃyamam || 76 ||

A chaste woman, having left the female womb, (enjoys) heaven for a long time in happiness. Elevated by manhood (or masculine qualities), she attains a womb (birth) of self-control. || 76 ||

samyaggṛhasthāśramādau sthitvā"dhyātmasya sevayā |
viśeṣā guravo mānyā nikhilā āryasvarūpiṇaḥ || 77 ||

Having properly abided in the householder Ashrama and others, by serving the spiritual Self. Gurus are especially to be honored, all having a noble (Aryan) form. || 77 ||

āryenā"nyatamānaṃ strīṇāṃ maṅgalasūtramiva te |
paripālya nivṛttiśca pareṇātmaprakāśikām || 78 ||

By the noble one, for other women, like a sacred marriage thread, they are. Protecting and also renouncing, (they attain) the self-illuminating supreme (state). || 78 ||

apavargaspṛha nityaṃ paraṃ maṅgalaṃ ciram |
prāpnuvanti supūrṇatvaṃ ! syādeva patitopi niraparā || 79 ||

Desiring liberation always, the supreme, eternal welfare. They attain complete fullness! Even a fallen one becomes sinless. || 79 ||

vibudhāḥ ! sāmprataṃ vakṣye karmatrividhagocaram |
vaijñānika svarūpe vaḥ sāvadhānairniśamyatām || 80 ||

O Wise Ones! Now I shall speak about the realm of the threefold karma. Listen attentively to its scientific (or specific knowledge) form. || 80 ||

svabhāvasaṃkṛtirhyaiva svatante pariṇāminī |
ma eva spandamahilā svalpato yadi mucyate || 81 ||

Innate nature (Samskriti) itself is independently transformative. If even a little vibration (Spanda) of Mine is released, O lady (addressing the Devas collectively or a specific form), || 81 ||

sadaivāste manan devāḥ ! svarūpe pratibimbitaḥ |
tasyānmaprakṛtānāṃ guṇānāṃ pariṇāmyataḥ || 82 ||

it always exists reflected in the mind, O Devas, in its true form! Due to the transformation of its innate Gunas, || 82 ||

avidyā"svarṇabhede'pi tejasā"tmamukhaprabham |
ananyaviśveṣṭahetu naikevaidhavaviśvavat || 83 ||

even in the distinction of ignorance and gold (true knowledge), by the radiance of the light of the Self, being the cause of the uniquely desired in the universe, like the manifold universe. || 83 ||

cijjadhyā"nvinbhede'vā ! svata utpatya sūryataḥ |
jīvapravāhapauruṣeyo'nanto vitanyate || 84 ||

O (Devas), in the distinction of conscious meditation, arising spontaneously from the Sun, the endless manly flow of Jivas is expanded. || 84 ||

tadaivotpanna saṃskāro nūnaṃ svābhāviko mama || 85 ||

Then, the impression that has arisen is indeed My natural one. || 85 ||

karmaṇā sahajenaiva viśvasṛṣṭikāriṇā |
āvirbhavati sṛṣṭirjagatsaṃsthāvarātmikām || 86 ||

By natural karma alone, the creator of the universe, creation manifests, having the nature of the moving and unmoving world. || 86 ||

kintu mānavadehe'smin puruṣatvena āgate |
jīvatpadyate karma tatra tasyā"śano bhavet || 87 ||

But in this human body, having come with manhood (or as a Purusha), karma arises for the Jiva; there, its enjoyment (or experience) occurs. || 87 ||

asvābhāvikasaṃskārā"vaho vahati dhruvam |
jaivakarmapravāhastu vaicitryasahasaṅkulam || 88 ||

The carrier of unnatural impressions certainly flows. The flow of Jiva's karma is indeed filled with a thousand varieties. || 88 ||

tritāpamadhuraṃ rasetadāgamanam cakram |
jaivakarmaprabhāvācca tasmādeva bhavantyami || 89 ||

The sweet taste of the threefold affliction, this cycle of coming and going. From the influence of Jiva's karma, these indeed arise. || 89 ||

narake'pi patatpitrā"dimokṣalokaḥ svararcitāḥ |
mutyulokāntakaḥ karmī lokastadvadadharmaḥ ! || 90 ||

Even falling into hell, (yet) the world of liberation for ancestors and others is worshipped by Svarga (heaven). The performer of action, whose world ends in death, is like that, O unrighteous one (or in the realm of unrighteousness)! || 90 ||

utpadyante tathaivāni bhuvanāni caturdaśa |
vidhayo'saste māmakīnā yā pūrṇasattvayoguṇā"tmanā || 91 ||

And thus, the fourteen worlds are born. These are My ordinances, which are of the nature of complete existence and Gunas. || 91 ||

etasyāḥ kāraṇatvena śaktiraiśvaryakarmaṇaḥ |
vicitrā"sti tayo'stāmimā karmabhyāsa sahāyikā || 92 ||

Due to this causality, the power of the lordly karma is varied; may these two be helpers in the practice of karma. || 92 ||

vidhāyā sarvapūrṇatvāṃ vidhāyāpi ca viśvabhuk |
naivāste leśamātro'pi me vidhāsyati īśvaraḥ || 93 ||

Having ordained all completeness, and having also ordained the enjoyer of the universe, not even a trace of Me will the Lord (Ishvara) ordain (or create further, as creation is complete in essence). || 93 ||

samprato'sattatastve'pi sarveṣāṃ trātumarham |
yathārthaṃ pālayate sṛṣṭiḥtrailokyakramam || 94 ||

Now, even in non-existence, (I am) fit to protect all. Creation properly maintains the order of the three worlds. || 94 ||

ato'haṃdeva sampūrṇe jagatyāṃ jagadīśvarī |
mahāmānyā jagaddhātrī sarvakalyāṇakāriṇī || 95 ||

Therefore, O God, in the complete universe, I am the Mistress of the Universe, greatly honored, sustainer of the world, bestower of all welfare. || 95 ||

devāḥ ! prakṛtijanyatvādacetyaṃ karma jaḍātmikam |
ataḥ karmajanye'pyadoṣe vastusahāyatā || 96 ||

O Devas! Due to being born of Prakriti, karma, being unconscious, is of an inert nature. Therefore, even in the faultless (aspect) born of karma, there is the help of substance. || 96 ||

sambhavanto hi karmaṇaḥ sahajasya me | pūrṇa sahāyakāḥ santi tanme prakṛtisādhanam || 97 ||

Arising indeed from My natural karma, they are complete helpers; that is My means of (acting through) Prakriti. || 97 ||

jaiva karmā"sti jīvānāmāyartaṃ prakṛtervataiḥ |
atastatrārta sambandho bhavanto mānavānāṃ hi santi prārthayacālakāḥ || 98 ||

Jiva's karma is for the sake of the Jivas, through the vows (or control) of Prakriti. Therefore, the connection with the afflicted there, you (Devas) are indeed the impellers of prayers for human beings. || 98 ||

puruṣārthasya kartāraḥ svayaṃ jīvā na saṃśayaḥ || 99 ||

The Jivas themselves are the doers of Purushartha (human effort/aims), there is no doubt. || 99 ||

kintu kleśakarmaṇo devāḥ ! ājñā labdhvā"tha māmakīm |
anvartitavyaṃ bhavanto vai sampadyante sahāyakāḥ || 100 ||

But from troublesome karma, O Devas, having then obtained My command, you should indeed follow, and you become helpers. || 100 ||

mamāvatārasāhāyye pravartante'tha dūtam |
atyantamasahya dṛṣṭāyā gahanā karmaṇo gatiḥ || 101 ||

Then they engage as messengers in helping My incarnations. The path of karma is extremely unbearable to behold and profound. || 101 ||

rājate karmarājyasya nānāvaicitryasaṅkulam |
anantapiṇḍabrahmāṇḍakartṛ karmaiva vidhīyate || 102 ||

The kingdom of karma shines, full of many varieties. Karma alone, the creator of infinite individual bodies and universes, is ordained. || 102 ||

yo me karmaṇi varteta sa madbhaktiryathāyatham |
na svalpo'pyatra sandeho vidyate vismayo'thavā || 103 ||

He who abides in My karma, he is My devotee, properly. There is not even a slight doubt or wonder in this. || 103 ||

tataḥ karmagatiṃ jñātvā bhaktā jñānina eva me |
vidyābhīmānino mūḍhā mama bhaktyā parāṅmukhāḥ || 104 ||

Therefore, having known the path of karma, devotees who are Jnanis are indeed Mine. Those proud of (mere) learning, fools, are averse to My devotion. || 104 ||

vimārgagāḥ patantyāśu rājyamadhyā iva gṛhe |
jaivasya karmaṇo devāḥ ! dve gatī staḥ pradhānataḥ || 105 ||

Those who follow wrong paths fall quickly, like (those falling) from a kingdom into a house. O Devas! There are two primary paths for Jiva's karma. || 105 ||

jīvanānena gatirjaivī hyā"dhyastastayoḥ || 106 ||

By this life, the Jiva's path; superimposition is on both of them. || 106 ||

prāpayet jagatparyantaṃ ca devāḥ ! sā"saste tamomayī |
yatstathā"śramasamprāptā vartate'sau divaukasaḥ ! || 107 ||

It leads to the end of the world, and O Devas, that (path) is full of darkness. Just as, having attained the Ashrama, he (the Jiva) exists, O celestial beings! || 107 ||

ūrdhvaṃ prāpayate jīvān durgatyā uccaratigatiḥ |
svarūpaṃ cetanā"sā"tmavilakṣaṇyaṃ pravartate || 108 ||

The upward path leads Jivas from a difficult state to a higher state. The true form, consciousness, distinct from the non-Self, prevails. || 108 ||

dharmasya dhārikāśaktiḥyuktā sattvamayī hi sā |
īrṣyā hi karmaṇo devāḥ ! gatiḥ saṃyojñakā"gāminī || 109 ||

The power that upholds dharma, endowed with Sattva, is indeed that. Envy (or effort) indeed is the path of karma, O Devas, a future path that connects. || 109 ||

devāḥ ! ūrdhvagatervaivaṃ karmabhogyo'pi duṣkaram |
vicintayetaraṃ kartṛtvaṃ bhavanto bhogalampaṭāḥ || 110 ||

O Devas! Even the upward path, though karma is to be experienced, is difficult. Think otherwise of doership, you who are greedy for enjoyment! || 110 ||

mārgamālmabya me nūnaṃmanobhoge'pi durgamim |
nānā"yāsairvā"śu bhavanto labdhumiśate || 111 ||

Taking support of My path, indeed, even in mental enjoyment, it is difficult to traverse. Or, by various efforts, you quickly desire to obtain. || 111 ||

śrūyatāṃ madvaco devāḥ ! karmaṇā saha sarvathā |
sambandhyate'dya śakti dve ākarṣaṇavikarṣaṇe || 112 ||

Listen to My words, O Devas! With karma, in every way, two powers are connected today: attraction and repulsion. || 112 ||

divaukasaḥ ! rāgamūlā śaktirākarṣaṇābhidhā |
bhavadbhirgantavyā sāmpratā rājo'guṇād || 113 ||

O celestial beings! The power rooted in attachment is called attraction. By you, the present state born of Rajas Guna is to be traversed. || 113 ||

vikarṣaṇā"khyā yā śaktiraparā dveṣamūlikā |
avadhāryā bhavadbhiḥ sā samudbhūtā tamoguṇāt || 114 ||

The other power, called repulsion, rooted in aversion, should be understood by you as born from Tamas Guna. || 114 ||

āsu yā"bhyāṃ hi śaktibhyāṃ brahmāṇḍaṃ nikhilaṃ tathā |
pūrṇaṃ samastaścacchatvānme'tadgataṃ hi vaḥ || 115 ||

By these two powers indeed, the entire universe likewise, being full and all-pervading from Me, has gone to you (or is under your influence). || 115 ||

etatcchatrubhirākṛṣya śāste mayi naivā"vastu te tayoḥ |
brahmāṇḍacchaktidvayasya karmajātamathā"khilam || 116 ||

Having been attracted by these enemies (attachment and aversion), may they not exist in Me, these two. The entire mass of karma born of the two powers of the universe. || 116 ||

samprāptaṃ dṛṣṭvā devāḥ ! uttarottarakramam |
saprendriyā"tmikāyā me bāhyato'pi vahatyasau || 117 ||

Having seen it attained, O Devas, the progressive order, it flows even externally from Me, who am of the nature of senses and Self. || 117 ||

sammatā ca dvayoreva śaktyoḥ sañjāyate hyubhe |
taiva sattvasamudyuktā jñānānandarathātibhe || 118 ||

And from the consent of both powers, both indeed arise. That itself, yoked with Sattva, (leads to) the chariot of knowledge and bliss, exceedingly radiant. || 118 ||

ahaṃ tasyāmayāvasthāyāṃ sadā surāḥ ! |
nanvaviśrāntabhāvā"jñā santi te nātra saṃśayaḥ || 119 ||

I am always in that immortal state, O Suras! Indeed, those who have the nature of unceasing (devotion/knowledge) are My command (or knowers), there is no doubt in this. || 119 ||

kalpanāvasthā vanhnetuḥ śaktidvayasamanvitā |
jīvānāṃ sarvathā devāḥ ! jīvanasyaiva poṣikā || 120 ||

The state of imagination, like fire, endowed with two powers, is in every way, O Devas, the nourisher of the life of Jivas. || 120 ||

sattvāvasthā turyā yā saiva muktipradāyikā |
etatcchatruhitārthāya hi jñātvā vidhudharṣabhāḥ ! || 121 ||

The Sattvic state, which is Turiya (the fourth), that alone is the bestower of liberation. For the welfare of these enemies (attachment/aversion, by transcending them), indeed, having known this, O best of the wise! || 121 ||

indriyāsaktitayā yā śaktirmūle vibudhyataḥ | ataḥ |
muñcyatāṃ sarvadā karmarāga"dipāśakulam || 122 ||

That power which is at the root due to attachment to senses, from the awakened one, therefore, may one always be freed from the binding net of attachment to karma and the like. || 122 ||

rāgadveṣā"dibhiryukto hyandhagrātitā"pade gataḥ |
niṣkāmāḥ sattvasampannāḥ kurvantyevaṃ karmayoginaḥ || 123 ||

Yoked with attachment, aversion, etc., one indeed goes to a state of blind grasping. Desireless, endowed with Sattva, Karma Yogis act thus. || 123 ||

karmayogaratāḥ santaḥ santatā"ratāparāḥ |
sarvo'smi karma phalaṃ labdhvā sānandaṃ bhavatāmapi || 124 ||

Those devoted to Karma Yoga, continuously engaged in supreme action, having obtained the fruit of all My karma, may you also be blissful. || 124 ||

bho devāḥ ! karmayogo'sti tattvajñāyo na vidyate |
karmicchitakṛtaṃ svalpaṃ tritāpe hyasate kṣaṇāt || 125 ||

O Devas! Karma Yoga exists, but true knowledge is not (easily) found. A little done with desire for karma (results) is quickly lost in the threefold affliction. || 125 ||

karmayogo'yamīśasya kāmanāvicchedanam |
samutpadyate devāḥ ! śuddhiḥ saṃskāroccharam || 126 ||

This Karma Yoga of the Lord is the cutting off of desires. Purity arises, O Devas, transcending impressions. || 126 ||

saṃskāraśuddhitato nūnaṃ kriyāśuddhiḥ prajāyate |
avidhyāyāḥ kriyā"yuddhaṃ layāt sampadyate svayam || 127 ||

From the purification of impressions, indeed, purity of action arises. The battle of action with ignorance is accomplished by itself through dissolution. || 127 ||

avidhyā"vilayādvidyā sahāyyā"jñānajā"nyati svayam |
cijjadhyā"nvinjñānamūlikā nātra saṃśayaḥ || 128 ||

From the dissolution of ignorance, knowledge, with the help of (dispelled) ignorance, leads itself. It is rooted in the knowledge of conscious meditation, there is no doubt in this. || 128 ||

cijjadhyā"syānusandhānājjo vai jāyate śivaḥ | naivātra vismayaḥ kāryo bhavadbhiramṛtāndhasaḥ ! || 129 ||

From the investigation of conscious meditation, Shiva indeed arises. No wonder should be made here by you, O eaters of nectar (Gods)! || 129 ||

brahmāṇḍapiṇḍarūpasya jñānasya kovidaḥ |
devāḥ ! tadgranthijaṃ karma karmavādamoha nāśayatyuttamaḥ || 130 ||

One who is a knower of the knowledge of the form of the universe and the individual body, O Devas! That supreme one destroys the karma born of the knot (of ignorance) and the delusion of karmic theories. || 130 ||

karmapravāho'nādyantastattadroga"liphalapriya |
saktānāṃ tatra jīvānāṃ karma nāśaḥ sudurlabhaḥ || 131 ||

The flow of karma is without beginning or end, attached to the fruits of that disease (of worldly existence). For Jivas attached there, the destruction of karma is very difficult. || 131 ||

athavā mocane yūnāṃ durlabhe karmabandhanāt |
vartate vibudhā"greṣāḥ ! tadgrahītavyamīdṛśam || 132 ||

Or, in the liberation of the young (or immature), which is difficult from the bondage of karma, it exists, O foremost of the wise! Such should be grasped. || 132 ||

tatkarmavījasaṃskāramūlādyuttu mālatām |
niṣkāmamatrataḥ sadbhirvrajyate"ntā purā || 133 ||

That which is rooted in the seed-impression of karma, its garland-like excellence, is attained by the good through desireless vows, transcending (it) in the end. || 133 ||

tasyāpi sugamopāyaṃ varṇaye vaḥ puro'dhunā |
samāhitenāvadhārya śrūyatāṃ me hitaṃ vacaḥ || 134 ||

I shall now describe to you its easy means. Listen attentively to My beneficial words, having ascertained them. || 134 ||

matparāyaṇatā pūrṇā gṛhṇītā"śrayeṇa mama |
madbhaktaḥ satataṃ karma madbhaktyā kurutāmarāḥ ! || 135 ||

Complete devotion to Me, take refuge in Me. My devotee, always perform actions with devotion to Me, O Immortals! || 135 ||

madarpitaṃ kṛtaṃ karma bandhanāya na kalpate |
madarpitairgṛhītaṃ tanu dve kaivalyasukhapradam || 136 ||

Action done, offered to Me, does not lead to bondage. That subtle (body/action) accepted by Me, those two bestow the bliss of Kaivalya. || 136 ||

saṃsāro'tīva vicitro'yam jīvanabandhanakārakaḥ |
vikarṇakaruṇā"pauruṣeya indriyā"deva prajāyate || 137 ||

This phenomenal world is exceedingly varied, the cause of bondage for Jivas. Distorted compassion (or action) and lack of manliness (or effort) arise from the senses themselves. || 137 ||

satidṛṣṭe ca jīvānāṃ dvandvaḥ svātasyakāraṇam |
tadā"śrayeṇa gahvā" indriyātītā vimucyate || 138 ||

And in the true vision of Jivas, duality is the cause of their own (bondage). Taking refuge in that (true vision), the deep (mystery) beyond the senses is liberated. || 138 ||

yuktakarmarataḥ santo niṣpāpā matparāyaṇāḥ |
yadā bhavanti bho devāḥ ! niṣkāmavratacāriṇaḥ || 139 ||

Those engaged in yoked action, sinless, solely devoted to Me, when they become thus, O Devas, performers of desireless vows, || 139 ||

tadaiva mokṣaprāpterjāyante te'dhikāriṇaḥ |
yadā saṃskāranijīrṇā svavijñānamalabhyate || 140 ||

then indeed they become fit for attaining liberation. When impressions are worn out, one's own true knowledge is obtained. || 140 ||

jaiva karma tadā ruddhaṃ svavijñānaṃ prabudhyate |
evaṃ satye jīvā jaivī prakṛtimā"śrayate || 141 ||

Then Jiva's karma is obstructed, and one's own true knowledge awakens. This being true, the Jiva takes refuge in its innate nature (Prakriti). || 141 ||

tyaktvā malam prakṛtiṃ nūnamāśrayante śivam padam || 142 ||

Having abandoned impurity, they indeed take refuge in Prakriti (or their true nature) and the auspicious state (of Shiva). || 142 ||

tadā malam prakṛtividhā rūpaṃ dhṛtvā manoharam |

sā"pekṣo muktiṃ yāsyati tejo dadāti kaivalyasukhapradam || 143 ||

Then, impurity, taking the form of Prakriti, a captivating form, dependent (on grace), will go to liberation; it bestows the radiance that grants the bliss of Kaivalya. || 143 ||

karmapratikriyā devāḥ ! adṛśyā"jñāna no'sti na saṃśayaḥ |
ato yukto'pi jīve'smin tatkṛtā śaktiraphalā na kadācana || 144 ||

The reaction to karma, O Devas, is not unseen ignorance, there is no doubt. Therefore, even yoked in this Jiva, the power created by it is never without fruit. || 144 ||

ato yukto'pi jīve'smin tatkṛtā śaktiraphalā na kadācana |
nirvāṇā nirmalā jaiva jāyate vidhudharṣabhāḥ ! || 145 ||

Therefore, even yoked in this Jiva, the power created by it is never without fruit. Nirvana (liberation), pure, of the Jiva indeed arises, O best of the wise! || 145 ||

nirjarāḥ ! muktajīvānāṃ karmasaṃskārarāśayaḥ |
brahmāṇḍasya cikāśā"śrayatyo nirantaram || 146 ||

O Nirjaras! The mass of karmic impressions of liberated Jivas continuously takes refuge in the desire to illuminate the universe. || 146 ||

jāyante paurvikāḥ samyakkarmaṇoḥ sahajaiśayoḥ |
satyatretadapi jñānitaṃ niścitaṃ vo bravīmyaham || 147 ||

Prior (karmas) arise properly from the two natural (types of) karma. This truth is also known; I tell you with certainty. || 147 ||

karma prāyeṇa durjeyaṃ vṛttirnā"ste na saṃśayaḥ |
saṃkalpenaiva nirlīnā jīvāḥ karmā"vaśarvinaḥ || 148 ||

Karma is generally difficult to understand; its course is not (easily known), there is no doubt. Jivas, dissolved by mere intention, are subject to karma. || 148 ||

sūkṣmā"vanto bho devāḥ ! svayaṃ śuddheḥ karma bandhane |
mahānto'pi sumugdhrāḥ svāḥ śuddheḥ karma bandhane || 149 ||

Even subtle beings, O Devas, are in the bondage of karma for their own purification. Even great ones are greatly deluded in the bondage of karma for their purification. || 149 ||

vāchyaṃ kimatra gītāyāṃ ! avatarito'ham svatodyame |

vaddhā karmasu vartante nātra kāryā vicāraṇā || 150 ||

What is to be said here in the Gita! I have descended by My own effort.

They exist bound in actions; no deliberation should be made here. || 150 ||

jīvanmuktā mahātmāno yadā jñānino'ttamāḥ |
prāptā jīvadaśāyāṃ ye matsāmīpyaṃ na saṃśayaḥ || 151 ||

Great souls, liberated while living, when they are supreme Jnanis, who have attained My proximity in the state of Jiva, there is no doubt. || 151 ||

te'pi naiva vimucyante pūrvaṃ karmabhirāmatāḥ |
jīvanmukte'pi kevalyārthamihā''pnuvanti duḥkhitam || 152 ||

Even they are not freed from prior karmas, being delighted (or bound by them). Even when liberated while living, they experience sorrow here for the sake of Kaivalya. || 152 ||

jaivakarmasvarūpaṃ vai prārabdhaṃ karma niścitam |
prārabdhakarmabhirmuktāścennā''padyante na saṃśayaḥ || 153 ||

The true form of Jiva's karma is indeed determined as Prarabdha karma (karma that has begun to fructify). If they are not freed from Prarabdha karma, they do not attain (liberation), there is no doubt. || 153 ||

vāsanāsannayā''nyanti te muktāḥ paramā''śayālinaḥ |
jīvanmuktā mahātmāno yataḥ svadharmaparāyaṇāḥ || 154 ||

Through proximity to desires, those liberated ones, possessors of supreme intention, attain (it). Great souls, liberated while living, because they are devoted to their own dharma. || 154 ||

tatra kimapyaniṣṭachchanto vicchinti mahītale |
karmaṇaḥ sahajasvāmi niḥspṛhāḥ santi yataḥ surāḥ ! || 155 ||

There, desiring nothing undesirable, they sever (attachments) on the earth. Because they are free from desire for the natural lord of karma, O Suras! || 155 ||

bhavadbhirgamyatāṃ kendre bhavantuḥ saṃyamādratāḥ |
ahaṃ yadyapi kevalajñānināṃ hi kimapyaho || 156 ||

May you go to the center, becoming respected through self-control. Although I am (accessible) even to mere Jnanis, what wonder! || 156 ||

kadācidapyaho kartuṃ dātuṃ naivotsahe surāḥ ! || 157 ||

Never indeed, O wonder, am I eager to do or give, O Suras! || 157 ||

tathāpi rucitasteṣāṃ tānaṃ saṃyojayekarmaṇā |
taiḥ saha viśvakalyāṇaṃ kāraye'haṃ tanindriyaiḥ || 158 ||

Nevertheless, as it pleases them, I connect them with action. With them, I cause universal welfare through those senses. || 158 ||

yāhārasya karmāṇo devāḥ ! sarveṣṭaphaladāyitām |
karma bhaktā api tyaktuṃ prabhavo jñānino'pi na || 159 ||

The karmas of sustenance, O Devas, bestow all desired fruits! Even devotees and Jnanis are not capable of abandoning karma. || 159 ||

yāvadeha na ko'pīha karma tyaktuṃ kṣamo'bhavat |
karmayogātiriktaścā''nyadṛḍhapratyayārthā surāḥ ! || 160 ||

As long as the body exists, no one here is capable of abandoning karma. And other than Karma Yoga, for the sake of firm conviction, O Suras! || 160 ||

pratimaivaṃ vicitrā śraddhā nantapuṣṭārthadā surāḥ ! | karmasūkṣmāṇi paśyanto vyagrā''ḍhakarmiṇo kramam || 161 ||

Such varied faith indeed bestows infinite nourishment, O Suras! Seeing the subtleties of karma, those engaged in karma (follow) the sequence. || 161 ||

karmaṇyaṃ kurvanto viśuddhaṃ karma bandhanāt |
matsalāyujyapadamevāsau kṛtakṛtyā bhavantu te || 162 ||

Performing pure action, free from bondage of karma, may they attain My state of Sayujya (union) and be fulfilled. || 162 ||

iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevīdevasaṃvāde karmavijñānayogavarṇane nāma pañcamo'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the fifth chapter named "Description of the Yoga of the Knowledge of Karma.”

Chapter 6: Description of the Yoga of Knowledge and Realization (Jnana-Vijnana)

jñānavijñānayogavarṇanam |

Description of the Yoga of Knowledge and Realization.

devā ūcuḥ || 1 ||

The Devas said: || 1 ||

he jñāne ! mahāmānye ! mahāmaye ! sarvakarmaniyāmike ! |
viśveśvari ! mahādevi ! karmapāśavimocini ! || 2 ||

O Embodiment of Knowledge! O Greatly Honored One! O Mahamaya (Great Illusion)! O Regulator of all actions! O Mistress of the Universe! O Mahadevi! O Liberator from the bonds of karma! || 2 ||

rahasyaṃ karmaṇo gūḍhaṃ tacchaktiṃ mahatīṃ tathā |
adbhutā"laukikaṃ karma-rājyasya vistaramiva ca || 3 ||

The profound secret of karma, and its great power, likewise. The wonderful, extraordinary expanse of the kingdom of karma, and || 3 ||

śrutvā vayaṃ sarve vismitāḥ smo na saṃśayaḥ |
pratīyate jaganmātaḥ ! atyantaṃ karma dustaram || 4 ||

having heard, we are all astonished, there is no doubt. It is understood, O Mother of the Universe, that karma is exceedingly difficult to cross. || 4 ||

jñānaṃ tathā"karṣakaṃ dehi sāmprataṃ no maheśvari ! |
karmapāśavinirmuktā vayaṃ yena labhemahi || 5 ||

Grant us now such attractive knowledge, O Maheshwari, by which we may become freed from the bonds of karma! || 5 ||

bhavatyāḥ satvaraṃ nūnaṃ gatimuttamanā"mikām |
tattvajñānanipuṇāḥ kṛtakṛtyā bhavāma ca || 6 ||

May we quickly indeed attain Your supreme, nameless state, become proficient in true knowledge, and be fulfilled. || 6 ||

mahādevyuvāca || 7 ||

Mahadevi said: || 7 ||

dvaitarūpāsmahaṃ devā"dvaitarūpāsmyaham |
dvaitādvaitasvarūpābhyāṃ pṛthagbhūtā'pi cā"smyaham || 8 ||

I am the form of duality, O Devas, and I am the form of non-duality. And I am also distinct from both dual and non-dual forms. || 8 ||

saccidānandamāno hi svasvarūpe mama sthitaḥ |
ekā"dvaitasvarūpeṇa jānantīti divaukasaḥ ! || 9 ||

The measure of Satchidananda indeed exists in My own true form. The celestial beings know this as one non-dual true form! || 9 ||

ahameva svakīyā"nanta saccidānandaśaktibhiḥ |
jagatyākartuṃ nānā"kendreḥ prārthayebhyaḥ pṛthagvidhe || 10 ||

I alone, with My own infinite powers of Satchidananda, to create in the world through various centers (or Indras), for various supplicants, in distinct ways. || 10 ||

saccidāpravṛttaireka"dvaitasvarūpataḥ |
atulaṃ dvaitarūpaṃ hi dhārayantī yugalamakam || 11 ||

By those engaged in Satchid (Existence-Consciousness) from one non-dual true form, I indeed uphold the incomparable dual form as a pair. || 11 ||

puruṣaprakṛtibhyāṃ devāḥ ! āvirbhavāmyaho |
nātra kaścana sandeho vidyate viditendindrādayaḥ || 12 ||

Through Purusha (Consciousness) and Prakriti (Nature), O Devas, I manifest, O wonder! There is no doubt in this, O Indra and others who know! || 12 ||

brahmaśaktirvā mayā brahmāste yajñirjanam |
vastutastu tayorevaikyaṃ vibudhā"rṣabhāḥ ! || 13 ||

The power of Brahman, or Brahman exists through Me, the birth of sacrifice. In reality, there is oneness between those two, O best of the wise! || 13 ||

ahaṃ svānandasattāyāḥ prakāśārthaiva kevalam |
jarḍmāyā dvaitarūpe'pi pratibhāse na saṃśayaḥ || 14 ||

I, for the sake of illuminating My own blissful existence alone, even in the dual form of inert Maya (illusion), am reflected, there is no doubt. || 14 ||

pramādādeva māyāyā brahmā"bhāsate jagat |
ābhāsaḥ so'pi bho devāḥ ! vartate'jñānamūlakaḥ || 15 ||

Due to delusion alone, of Maya, Brahman appears as the world. That appearance also, O Devas, is rooted in ignorance. || 15 ||

vijñānato niruddhā"sti bheda eva hi nirjarāḥ ! || 16 ||

Through realization (Vijnana), difference is indeed arrested, O Nirjaras! || 16 ||

brahmaṇastasya rājñeśca sarvathā sarvadā yataḥ |
ahamātmānandavistāre vidhātuṃ svaprabhāvat || 17 ||

Because of Brahman, its kingdom, always and in every way, I, to expand the bliss of the Self by My own power, || 17 ||

advaitasaccidānandamayasattvāt eva ca |
dvaitādṛśyarūpe ca yadā sarve prakāśaye || 18 ||

and from the very existence of non-dual Satchidananda, when I illuminate everything even in the form visible as duality, || 18 ||

brahmamāyāsvarūpābhyāṃ pratīyete divaukasaḥ ! |
dvaitaṃ māyāsvarūpeṇa dvijaṃ brahma svarūpataḥ || 19 ||

by the forms of Brahman and Maya, they are perceived, O celestial beings! Duality in the form of Maya, and Brahman in its own form as the twice-born (or supreme). || 19 ||

mūlatvāddevā devāḥ ! prabhute nikhilaṃ jagat |
tasmin kāle hṛdaya māyā sṛṣṭvā nūnaṃ divaukasaḥ ! || 20 ||

Due to being the root, O Devas, the entire universe is ruled. At that time, having created Maya in the heart, indeed, O celestial beings! || 20 ||

vidyā"vidyāsvarūpābhyāṃ dve rūpe saivibhartsaho |
avidyā"jñānamayasthiti jñānamayī tathā || 21 ||

Through the forms of Vidya (knowledge) and Avidya (ignorance), she indeed bears two forms, O wonder! The state full of Avidya-ignorance, and likewise, that full of knowledge. || 21 ||

avidyā"jñānarūpatvādijanānkalā svaprasādalam |
sṛṣṭisthitilayānā"ścakre tu vinipālya tān || 22 ||

Due to being of the nature of Avidya-ignorance, the Kalas of people (are obscured), (but) by Her own grace. In the cycle of creation, sustenance, and dissolution, having protected them, || 22 ||

nayate nitarāṃ devāḥ ! daśāmadhyonakāriṇīm |
yato jñānajanyasya niṣādho nayate dhruvam || 23 ||

she constantly leads, O Devas, to a state that causes degradation (or delusion)! Because the prohibition (or opposite) of what is born of knowledge certainly leads (downwards). || 23 ||
saguṇabrahmarūpasya dṛṣṭirvai vartatāṃ gatā || 24 ||

The vision of the Saguna Brahman (Brahman with attributes) has attained its course. || 24 ||

ajñānavāyurāvṛddhājjīvānāṃ muktikāpathaṃ śubhava |
paraṃ bandhadaśā devāḥ ! jīvānāṃ vastutastathā || 25 ||

Due to the covering wind of ignorance, the path of liberation for Jivas (is obscured), O auspicious one! But the state of bondage, O Devas, is thus the reality for Jivas. || 25 ||

asatyā kevalaṃ mithyā"jñānamūlasamāśritā |
vicārarūpeṇa me jīvā upāsyā vidhivatsmarat || 26 ||

Unreal, merely false, taking refuge in the root of ignorance. In the form of contemplation of Me, Jivas should worship according to prescribed rules. || 26 ||

prāptā māmadbhikaṃ kurvanti kaivalyapadamavyayam |
sadbhāvā"bhramato me yadṛcchā krameśodham || 27 ||

Having attained Me, they make the imperishable state of Kaivalya their own. From the delusion of (false) good emotions towards Me, (they attain) the supreme state sequentially by chance. || 27 ||

adhikṛtya parābhaktiṃ viditvā"dvaitacinmayam |
mattasvarūpamāropya kṛtakṛtyā bhavanti te || 28 ||

Taking authority over supreme devotion, having known the non-dual, conscious (Self), superimposing My true form, they become fulfilled. || 28 ||

avidyā"varaṇapā jīvā vismṛtya māṃ hṛdayāt |
māyike hyaiśvaryajaladhau nimagnaḥ santi vihvalitāḥ || 29 ||

Jivas, covered by the veil of Avidya, having forgotten Me from their hearts, are immersed and bewildered in the ocean of illusory lordship. || 29 ||

parantu teṣu jīveṣu śaraṇaṃ me gateṣu vai |
ahaṃ nānāprakāreṇā"karṣayāmi svasannidhau || 30 ||

But among those Jivas, those who have indeed taken refuge in Me, I draw them to My proximity in various ways. || 30 ||

vahate māmakīnā"dṛṣṭaṃ tutulyaṃ bhaktireva hi |
ahameva"sare brahmā svabhāvato'dhyāyā mucyate || 31 ||

My unseen (grace) flows, indeed, equal to devotion. I alone am Brahman in essence; by innate nature, one is liberated through study (or contemplation). || 31 ||

tasmādādau"kṛtirvyādhe herdevāḥ ! svamāyayā |
brahmaiva virāḍrūpi trividhavidham || 32 ||

Therefore, initially, by My own Maya, O Devas, the form of disease (or suffering) is created! Brahman alone, in the form of Virat (cosmic), is of three kinds. || 32 ||

abhimuktaḥ saro bhāvaḥ karmavātsalyakāraṇam |
karma saṃprocyate bhūta-bhavyā"bhāvakarā kila || 33 ||

The entire emotion directed towards (Me) is the cause of affection for karma. Karma is indeed said to be the destroyer of the past and future (or non-existence). || 33 ||

jīvātvaṃ karmaṇi vartante tānyeva mocayanti tān |
mahādevātukulaṃ karma śraddhayā tu nirvartate || 34 ||

Jiva-hood exists in karma; those very (karmas) liberate them. The karma of the lineage of Mahadeva is accomplished indeed through faith. || 34 ||

jīvecchāvirhitaṃ karma procyate'dhamaṃ tad |
kāraṇaṃ bandhanasyā"sti karmaśuddhirna saṃśayaḥ || 35 ||

Karma devoid of Jiva's will is called the lowest. It is the cause of bondage; purity of karma (leads to liberation), there is no doubt. || 35 ||

mukterūpaṃ kāraṇaṃ devāḥ ! śuddhaṃ karmaiva vartate |
vedakāṇḍatrayasyaitadguhyatattvaṃ mayā || 36 ||

The form of liberation, its cause, O Devas, is indeed pure karma alone. This is the profound secret of the three sections of the Veda, by Me. || 36 ||

rahasyaṃ varṇitaṃ devāḥ ! bhavadbhiḥ paramādbhutam |
ahamapyekā"dvitīyā"pi rūpe dhṛtvā"smi dvidhā"khilam || 37 ||

This secret has been described, O Devas, by you, most wonderful! I, though one and secondless, having assumed forms, am twofold and all. || 37 ||

puruṣo vai svayambhūtvā svāṃ śaktiṃ prakṛtiṃ tathā || 38 ||

Purusha (Consciousness) indeed, having become self-existent, and His own Shakti (Power) as Prakriti (Nature) likewise. || 38 ||

nirmāyainaṃ nimajjāmi hyānandasāgare |
mamā"dhidevarūpaṃ hi manmāyāvaśataḥ kilaḥ || 39 ||

Having created this, I indeed immerse in the ocean of bliss. My Adhideva (divine) form is indeed under the control of My Maya. || 39 ||

prakāśya jīvapiṇḍeṣu kuṭasthā iti kathyate |
punaḥ śarīrarūpeṇa hyā"ste me divaukasaḥ ! || 40 ||

Manifesting in individual bodies (Jiva-pindas), it is called Kutastha (immutable). Again, in a bodily form, I indeed exist, O celestial beings! || 40 ||

nārīpuruṣayorbhedo hyatriguṇye ca vidhrati |
nārīdhārā tu pṛthaktve vicchinoti yathākramam || 41 ||

The distinction between female and male is indeed held in the count of Atri (a sage, or beyond the three Gunas). But the stream of womanhood, in separateness, divides according to sequence. || 41 ||

devāḥ ! tāsānantudhārāṇāṃ layakāle śubhe dhruvam |
layā"sati nare nāryo kutasthe caiva puruṣaḥ || 42 ||

O Devas! Of those infinite streams, at the auspicious and certain time of dissolution, when there is dissolution, in man and woman, and in the Kutastha (immutable), Purusha indeed (remains). || 42 ||

īśvare cāpi kutastho vilayaṃ labhate ca mām |
yato'smi nirguṇo brahma sarguṇeśvararūpiko'pyaham || 43 ||

And even the Kutastha in Ishvara (Lord) attains dissolution in Me. Because I am attributeless Brahman, and I am also in the form of Saguna Ishvara (Lord with attributes). || 43 ||

sādhako yogayuktātmā yadā yogādhipāram |
prakṛteḥ puruṣasyāpi bhedaṃ jñātvā suniścitam || 44 ||

The practitioner, with a mind yoked in Yoga, when (he attains) the supremacy of Yoga, having known with certainty the distinction between Prakriti and Purusha, also. || 44 ||

tattvajñānamavāpnoti tadā"vidyā kathā"kṣaṇam |
nā"sajjajñamidaṃ te mahāmohagharṇave |
paścādananyabhaktyā hi vidhāya mayi yogavit || 45 ||

Then he attains true knowledge; then, how can Avidya (ignorance) last even for a moment? This unreal (world) was not born for them in the great ocean of delusion. Afterwards, through single-minded devotion indeed, having established it in Me, the knower of Yoga. || 45 ||

jīvanmuktipade śānte tattvajño labhate dhruvam |
ātmajñānaṃ viśuddhaṃca tadā"vidyā"cchinatti || 46 ||

In the peaceful state of liberation while living, the knower of truth certainly attains. Pure self-knowledge then cuts off Avidya. || 46 ||

svātmapracodhanājjñānamātmanyasya kāraṇam |
jñānī madbhaktitattvāvasthāṃ devadurllabhām || 47 ||

Knowledge from the inspiration of one's own Self is its own cause in the Self. The Jnani (attains) the state of the essence of My devotion, which is difficult for even gods to attain. || 47 ||

sarvathā sarvadā devā lajjayukto'pi na saṃśayaḥ |
triguṇātmakabhaktā me ārtto jijñāsustathā || 48 ||

In every way, always, O Devas, though endowed with modesty (or shame), there is no doubt. My devotees of the nature of the three Gunas are the distressed, the seeker of knowledge, likewise. || 48 ||

arthārthinaḥ supravāṇaḥ paramānandacinmayam |
svarūpaṃ śrutvanto naiva jñātuṃ yathārthataḥ || 49 ||

Seekers of wealth, well-disposed, (though) hearing of My true form which is supreme bliss and consciousness, do not know it in reality. || 49 ||

mattasvarūpajñānantu te kṛtvā"jñānakṛtaṃ tataḥ |
māṃ vadanti nimittā"khyāṃ jagatkarmī kulāmbavat || 50 ||

But having made My true form knowledge born of ignorance, they then call Me the instrumental cause, like the potter for the world-karma (creation). || 50 ||

sthūla eva prasaktaupā buddhirmūlā"tha garvitā | ānandābhāsameva"pi tadvastu hyanubhavet svataḥ || 51 ||

Attached only to the gross, the intellect is then rooted in pride. Even the mere reflection of bliss, that reality, it experiences by itself. || 51 ||

sthūlāyāḥ prakṛterevaṃ paśyannā"dikādirbhavet |
sadā" nityā viditvā" te sthūle rūpaṃ eva me || 52 ||

Thus, seeing (only) the gross Prakriti, one becomes without beginning or origin (i.e., lost in Maya). Always knowing My form as eternal, (yet perceiving it only) in the gross form. || 52 ||

svaṃ svaṃ caiva sthirīkṛtya madupāsate madgatiṃ |
ajñāte'pi yathā"rthasya matsvarūpaṃ manoharam || 53 ||

Having made their own (path) firm, they worship Me, (attaining) My path. Even when My captivating true form is unknown in reality. || 53 ||

sarvaśaktiviśiṣṭhā māṃ viditvā hyadhamātmanaḥ |
svavāsanānurūpe hi phalamāsādya te gateḥ || 54 ||

Knowing Me as endowed with all powers, indeed, those of low self, according to their own latent desires, having obtained the fruit of that path. || 54 ||

asatyameva daśāyāṃ madgatyā"dyananyacetasā |
ūrdhvaṃ gacchanti madbhaktāḥ paśulokādapi dhruvam || 55 ||

Even in an unreal state, by My path, with a mind fixed on no other, My devotees ascend upwards, certainly even from the world of embodied beings (or animals). || 55 ||

tatra me saguṇe rūpe sārūpyaṃ sadṛśāśrayam |
prāpya sālokyasāmīpyasārūpyamadgatiṃśrayam || 56 ||

There, in My Saguna (with attributes) form, attaining similarity (Sarupya), taking refuge in likeness, (they attain) Salokya (same realm), Samipya (proximity), Sarupya, and refuge in My path. || 56 ||

nimajjanto'tiduṣpāre paramānandasāgare |
vismaranto tato devāḥ ! śaktiṃ me devadurllabhām || 57 ||

Immersing in the exceedingly difficult to cross ocean of supreme bliss, then forgetting, O Devas, My power, which is difficult for even gods to attain. || 57 ||

madbhaktimāyuktā viśvakalyāṇahetane |
janmānantareṣu te tu guṇayanti mahītale || 58 ||

Those yoked with My devotion, for the cause of universal welfare, in future births, they indeed sing My glories on earth. || 58 ||

tataśca kramato devāḥ ! kaivalyapadamāpnuyaḥ |
saguṇe yugale rūpe darśanaṃ me prakurvate || 59 ||

And then, sequentially, O Devas, they attain the state of Kaivalya. They perform My vision in the Saguna, paired form. || 59 ||

pūrve me jñānino bhaktā mātrā madbhaktitaḥ tataḥ |
te matkṛtamanuprāpnuvanti pṛthakpṛthaguttarottaram || 60 ||

Previously, My devotees who were Jnanis, merely from devotion to Me, then, they attain what is done by Me, separately and progressively higher. || 60 ||

niṣkāmāḥ parābhaktiṃ prāpnuvanto tato mayi |
itthaṃ tanmayatāṃ yānti nūnaṃ kalyāṇabhāginaḥ || 61 ||

Desireless, attaining supreme devotion then in Me, thus they attain oneness with Me, indeed, partakers of welfare. || 61 ||

yathā saṃkīrtyate devāḥ ! dāmpatyapremasāgare |
nimajjanto na vicchedanti pūrṇatāṃ dampatī priyaḥ || 62 ||

Just as it is sung, O Devas, immersing in the ocean of marital love, the loving couple does not experience separation from fullness. || 62 ||

dvaitaṃ tyaktvā mithaḥ śuktebhāvamālambya te gatāḥ |
ananyapremasaṃyuktā jñānabhaktyā"śrayeṇa tu || 63 ||

Having abandoned duality, taking support of the pure emotion towards each other, they have gone. Yoked with single-minded love, indeed by taking refuge in knowledge and devotion. || 63 ||

ātmā"ne prakṛtiṃ bhaktyā jñātvā māṃ puruṣaṃ tathā |
pūrve te nimajjante paramānandasāgare || 64 ||

Having known the Self as Prakriti through devotion, and Me as Purusha likewise, they formerly immerse in the ocean of supreme bliss. || 64 ||

māṃ saṃsthāpya prapañce'smin dvaitatattvaṃ tato mayi |
gūḍhaṃ bhaktirahasyaṃ me śrūyatāṃ nirjarāḥ ! punaḥ || 65 ||

Having established Me in this phenomenal world, then the principle of duality in Me. Listen again to My profound secret of devotion, O Nirjaras! || 65 ||

dāmpatyapremabhāvaupūrve śreṣṭhe nimagnayoḥ |
dampatyorhi yathā jāyā puruṣatvaṃ prapaśyate || 66 ||

In the prior, excellent states of the emotion of marital love, of the immersed couple, just as the wife indeed perceives manhood (or the essence of Purusha) in the husband. || 66 ||

pativratāsāyujyāya devāḥ ! prāṇonmilanasannibhām |
prathamāyāmatvaśāyāṃ jñānabhaktistava me || 67 ||

For attaining union with the devoted husband, O Devas, resembling the blossoming of life-breath! In the first state of that selfhood, there is knowledge-devotion to Me. || 67 ||

svapnaṃ malakṛto līnā"styaktatattvāḥ surāvarāḥ ! |
ādhyātmikapremasārthā te śuddhā"reḥ samunnatāḥ || 68 ||

Dreams created by impurity are dissolved; those who have abandoned (false) principles, O best of Suras! They are elevated by the purpose of spiritual love, from pure enemies (i.e., transcended obstacles). || 68 ||

paramānandamando hātuṃ kila kurvanti kilbiṣam |
malamukulyā sahevānte sanniviśya svayaṃ mayi || 69 ||

To abandon even a little of supreme bliss, they indeed commit sin. With the family of impurity, at the end, entering into Me spontaneously. || 69 ||

māmevaṃ te prapadyante parābhaktiparāyaṇāḥ |
etāmeva daśāṃ nā"nna kaivalyaṃ śrutayo jaguḥ || 70 ||

Thus, they attain Me, devoted to supreme devotion. The Shrutis have sung of this very state, and no other, as Kaivalya. || 70 ||

evaṃ me parākāṣṭhā parābhaktereṣudāhṛtā |
ātmajñānasya bodhadvayamevaicā"sti phalam || 71 ||

Thus, My supreme culmination is declared as supreme devotion. The awakening of self-knowledge itself is indeed the fruit. || 71 ||

vaidhibhaktyudayā devāḥ ! madbhaktā adhikāriṇaḥ || 72 ||

From the rise of Vaidhi Bhakti (devotion according to rules), O Devas, My devotees become fit. || 72 ||

labdhvā māṃ gururūpeṇa tadājñayā"vaśā"dinaḥ |
navadhā sāttvikībhaktiṃ śravaṇā"diṣu bhaktiṣu || 73 ||

Having obtained Me as Guru, by that command, those who are self-controlled and others, the ninefold Sattvic devotion, in devotions like Shravana (hearing), etc. || 73 ||

ratā niyamasaṃyuktaḥ tyaktvā saṅkalpasaṃyutāḥ |
dharmā"dharmavibhedaṃ jñātvā śuddhyā puṇyapāpavināśanam || 74 ||

Engaged, yoked with rules, having abandoned (actions) yoked with intentions, knowing the distinction between dharma and adharma, through purity, the destruction of virtue and sin. || 74 ||

sarvadā"sṛṣṭimullanghya dharmapālyanti tathā |
jāgrate tatparā bhaktā nāthaḥ patantite'nyalokayoḥ || 75 ||

Always transcending creation, they uphold dharma likewise. Devotees devoted to that awaken; O Lord, they do not fall into other worlds. || 75 ||

dvāre te'bhyo'dbhudarūdraṃ svā"tmajñānakomalokayoḥ |
labhante te tadā bhaktyo muktaḥ svargamukhādiṣu || 76 ||

At their door, a wonderful form, in the tender worlds of their own self-knowledge, they then attain liberation through devotion, in Svarga and other (realms of) happiness. || 76 ||

dharmā"bhijñāsto bhaktā yadā svargaviphalāśayāḥ |
tatra te yogadānena kurvanto'bhyudayaṃ varam || 77 ||

Those devotees who know dharma, when their hopes for Svarga are fruitless, there, by giving Yoga, they bring about excellent prosperity. || 77 ||

matkṛpaiva kevalaṃ bhaktyā muktikāmyanti te |
matparā bhaktivātsalyāllaukikā"saktimānasāḥ || 78 ||

By My grace alone, through devotion, they desire liberation. Those devoted to Me, out of affectionate devotion, (transcend) minds attached to the worldly. || 78 ||

tāpasā ugrākarmaṇo bhaktā evaṃvidhā mama |
svataḥ prāptabhaktibhāvāllaukikā"śā"sya samakṣamam || 79 ||

Ascetics performing intense actions, such devotees of Mine, having spontaneously attained the state of devotion, (find) worldly desires powerless before them. || 79 ||

parānandamudriktāḥ śuddhabuddhirmanoramāḥ |
yasmācca punarāvartante talpadaṃ dhurāḥ ! || 80 ||

Exceeding in supreme bliss, of pure and captivating intellect, from which they do not return again, that state, O leaders (or steadfast ones)! || 80 ||

muktyarddhamaṇḍalasukhayukte mānasasaṃyamam |
duḥkheṇa gahanatvā"ste niḥsṛjya karma bandhanam || 81 ||

In the half-circle of liberation, yoked with bliss, control of the mind. With difficulty, due to its profundity, having cast off the bondage of karma. || 81 ||

jñānino yoganiṣṭhā madbhaktā eva kevalam |
siddhaṃ jñānāsinā chittvā tanmayoṣā māpnuvanti te || 82 ||

Jnanis established in Yoga are My devotees alone. Having cut (the knot of ignorance) with the accomplished sword of knowledge, they attain oneness with Me at dawn (or a state of awakening). || 82 ||

durgamā karmaṇaḥ śaktiḥsphuṭā"prāptiprarūpiṇī |
tulyakāratrayaṃ nūnaṃ devāḥ ! vedegu vartate || 83 ||

The power of karma is difficult to traverse, clearly showing non-attainment (for the ignorant). The threefold causality indeed exists in the Vedas, O Devas! || 83 ||

khyātaṃ sañcitamārabdhakriyamāṇākhilamabhinetum |
yasya"nukūlasaṃskārā jātyā"yurbhogarūpakam || 84 ||

Famous are Sanchita (accumulated), Prarabdha (fructifying), and Kriyamana (current) – all to be experienced. Whose favorable impressions (determine) the form of birth, lifespan, and enjoyment. || 84 ||

tathā"vidham kṛtvādiphalaṃ dātuṃ sudurlabham || 85 ||

Thus, to give the fruit of such actions is very difficult. || 85 ||

janyante vapuḥ sthūlaṃ tān mārabdhaṃ pracakṣate |
sthūladehasthitā jīvā jainī jaivī hi vāsanām || 86 ||

The gross body is born; that is called Prarabdha. Jivas situated in the gross body (have) Jaina (or Jiva's inherent) and Jiva-related latent desires. || 86 ||

manmukhyayā saphalaṃ kartuṃ nūtanaṃ karma kurvate |
tatcchajñānaviniṣpattiḥ kriyamāṇaṃ taducyate || 87 ||

To make it fruitful through My chief (will), they perform new karma. The accomplishment of its knowledge is called Kriyamana. || 87 ||

kriyamāṇotsareḥ saṃskāro'dbhutotpattiḥ parāṇmyate |
kriyamāṇo'pi saṃskārotpattau yatra kadācana || 88 ||

From the stream of Kriyamana, the wonderful origin of impressions is transformed. Even Kriyamana, in the origin of impressions, whenever. || 88 ||

yugapaddeśato devāḥ ! prārabdhasyaiva sañcayam |
sadya eva phalaṃ bhukte nā"styatra ko'pi saṃśayaḥ || 89 ||

Simultaneously from place (or time), O Devas, the accumulation of Prarabdha indeed! One immediately experiences the fruit; there is no doubt in this. || 89 ||

dayāhṛdi ca me labdhvā madbhaktā"styantacintakāḥ | yogayuktena cetasā
mamevaiva parāyaṇāḥ || 90 ||

And having obtained compassion in My heart, My devotees, deeply contemplative, with a mind yoked in Yoga, are solely devoted to Me alone. || 90 ||

ahaṃ tu teṣāṃ hṛcchā"sraye |
paricarya supūrṇā"piḥ gatirārabdhakarmaṇaḥ || 91 ||

I indeed take refuge in their hearts. Even complete service is the path of Prarabdha karma. || 91 ||

paricaryā"śu tu śamyante khalu sādhakāḥ |
kintu sā "jñe na saṃpādyate kāryamalaukikam || 92 ||

By service, practitioners are quickly pacified indeed. But by that (mere service without knowledge), an otherworldly task is not accomplished. || 92 ||

kartṛtvenaiva karma śaktustvannaddhā kevalam || 93 ||

Through doership alone, karma; its power is indeed only (manifested). || 93 ||

utkṛṣṭakarmakṛtaiva phalaṃ jīvāpnuyaurgatiḥ |
avadheyamathoktaṃ karmajālagrahiruktaṃ samaḥ || 94 ||

By performing excellent karma alone, Jivas attain fruit and the path. What has been said about the binding net of karma should be heeded, it is equal (for all). || 94 ||

yathā pratiśruto devāḥ ! karmatrayā"khyavā"gurā |
vabhrāmyantaste'khilā jīvā dvandvaite'jñānakāryayoḥ || 95 ||

Just as promised, O Devas, the threefold snare called karma! All Jivas wander in it, in the duality of ignorance and action. || 95 ||

jñānamuktāṇā eva kevalaṃ māsakā aho |
tattvajñānāsinā chittvā karmasūtraṃ yadṛcchayā || 96 ||

Only for those liberated by knowledge, even for a month (or a short period), O wonder! Having cut the thread of karma with the sword of true knowledge, by chance. || 96 ||

bhittvā"tmaśrī śūnyaṃ trikūṭasya tritāpataḥ |
kriyamāṇādibhiḥ karmairvijñāyante surarṣabhāḥ ! || 97 ||

Having pierced the void of the self's glory, from the threefold affliction of the Trikuta (three peaks/aspects). Through Kriyamana and other karmas, they are known, O best of Suras! || 97 ||

āhutirjāyate devāḥ ! niḥśeṣaṃ nātra saṃśayaḥ |
tathaivopāsanā"dyaihṛṣṭo mārabdhasaṃskṛtiḥ || 98 ||

An offering is made, O Devas, completely, there is no doubt in this. Similarly, delighted by worship and other (practices), the Prarabdha-culture (or refinement). || 98 ||

bhuktvā śuddhāmupano dhyātvā bhaktā"patraṃ hatān |
paramānandasaṃdohaṃ sampadyante dhruvaṃ mṛdu || 99 ||

Having enjoyed purity, approached (Me), meditated, devotees, (their) vessel (of karma) destroyed, attain an abundance of supreme bliss, certainly and gently. || 99 ||

jñānayajñagnitejovim samiddhāḥ karmarāśayaḥ |
bhasmībhavanti bho devāḥ ! pūrṇā"stūrṇamanupapat || 100 ||

The heaps of karma, kindled by the radiance of the fire of the knowledge-sacrifice, turn to ashes, O Devas! (Attaining) fullness quickly, they do not fall. || 100 ||

niṣkāmāḥ karmayogena jñāninottu guṇā mama |
kriyamāṇādibhiḥ karmairvijñāyante surarṣabhāḥ ! || 101 ||

Desireless, through Karma Yoga, Jnanis (attain) My Gunas. Through Kriyamana and other karmas, they are known, O best of Suras! || 101 ||

labhante brahmacaryasya saccidānandasunnatim |
karmaughastattvavicchinnā"vihāya brahmāṇḍakṛtiṃ śrayet || 102 ||

They attain the supreme elevation of Satchidananda of Brahmacharya. The flood of karma, cut off by true knowledge, abandoning (its limiting aspect), takes refuge in the form of the universe. || 102 ||

karmaughastattvavicchinnā"vihāya brahmāṇḍakṛtiṃ śrayet |
ananyapremasaṃyuktā jñānabhaktyā"stadā mayi || 103 ||

The flood of karma, cut off by true knowledge, abandoning (its limiting aspect), takes refuge in the form of the universe. Yoked with single-minded love, then in Me through knowledge-devotion. || 103 ||

āśraddadhvantaḥ paramānandacchandohasantatim |
vijñāyante drutaṃ devāḥ ! karmalepana citakṛtam || 104 ||

Taking refuge, the continuous stream of the meter of supreme bliss. They are quickly known, O Devas, the mental action of the stain of karma! || 104 ||

itthāṃ me jñānino bhaktāḥ śarīre satyapi sthire |
buddhindriyamanovāgbhirdhīnā jñānayogataḥ || 105 ||

Thus, My devotees who are Jnanis, even while in a stable body, are controlled by intellect, senses, mind, and speech through Jnana Yoga. || 105 ||

jīvanmuktirūpāṃ devāḥ ! labhante devadurllabhām |
vārivinduryathā"mbhodhau sāgare'mbholiyate || 106 ||

They attain the form of liberation while living, O Devas, which is difficult for even gods to attain! Just as a drop of water dissolves in the ocean, in the sea. || 106 ||

matyaiva pravilīyante jñānaniṣṭhātkṛpāluvaḥ |
karmabandhanaṃ vicchidyate mukteḥ karmabandhanāt || 107 ||

By Me alone, those established in knowledge, the compassionate, are dissolved. The bondage of karma is cut off; from the bondage of karma, liberation (arises). || 107 ||

ya āste sugamopāyo puro vo varṇitaṃ mayā |
tasyā"sthita prathamaṃ dvāraṃ sadā"cāro gurorjayamā || 108 ||

That easy means which was described by Me before you, its first door, always maintained, is good conduct and victory over the Guru (ego). || 108 ||

sthūle dehasya madbhaktyā sadā"cārasya sevayā |
punarvarddhante hi guṇāḥ sāttvike layam || 109 ||

In the gross body, through My devotion, by serving good conduct, Gunas indeed increase again, (leading to) dissolution in Sattva. || 109 ||

yathādhikāraṃ dharmasya viṣayāstyaktvā sevayā |
citre sattvamaye kartuṃ kṣamante śītalatpadam || 110 ||

According to authority, having abandoned the objects of dharma, by service, they are able to make the cool state (of peace) in the Sattvic mind. || 110 ||

tato bhavanti me bhaktāstvattvajñānādhikāriṇaḥ |
ahameva"bhijānāmi bhaktān punarapi kramodamarā || 111 ||

Then My devotees become fit for true knowledge. I alone know the devotees again, sequentially, O Immortals. || 111 ||

advyāpakīśaktasya prakṛtiṃ tāṃ ca svābhikīṃ svataḥ |
matsannidhānaṃ dharmasya yā śaktirdraḍhagāminī || 112 ||

Of the non-pervading power, that Prakriti which is innate, spontaneously. My proximity, the power of dharma which goes firmly. || 112 ||

bhaktā"nugrahake hetu sāhāyyaṃ vidadhāti sā |
matparāyaṇacittaiḥ svadharmaparipālanāt || 113 ||

For the cause of favoring devotees, she provides help. By those whose minds are devoted to Me, through the observance of their own dharma. || 113 ||

bhūtvā yena sutaḥ svasya svāduyuktā"pi karmabandhanāt |
tattvajñānāsye pūrve madbhaktyā nanu kurvanti || 114 ||

Having become thus, by which a son (or devotee), though yoked with sweetness (of results), from the bondage of karma, before (attaining) true knowledge, indeed acts through My devotion. || 114 ||

vibhedakenaiva tasyā"nā prakṛteḥ paridarśanam |
vismayāvasaro nāsti ko'pi cā"dvaitacintanāt || 115 ||

By the differentiator alone, the vision of its (Prakriti's) (true nature).
There is no occasion for wonder, nor any (doubt) from non-dual contemplation. || 115 ||

prakṛtervai khalu jñānī caturvidhā"sate |
tacchaiva tāni karmāṇi śāstreṣu viditaukasaḥ ! || 116 ||

From Prakriti indeed, the Jnani is of four kinds. And those very karmas are in the scriptures, O knowers of the celestial realms! || 116 ||

nityanaimittikopāsyeṣu kāmyaṃ pratyakṣakam |
asatyapadviśve karma sthūlaṃ paśyati kovidaḥ || 117 ||

In daily, occasional, and desired worship, that which is directly perceptible. In the unreal path of the universe, the wise one sees gross karma. || 117 ||

daśā"dhaive suparṇā"śaḥ prākṛtisturyā |
mama jñeyuprameyā"ccha muktātmasya tu || 118 ||

In the lower state, the desire of Suparna (Garuda/soul) is Prakriti-Turiya. My knowable and measurable (aspects), and also of the liberated Self. || 118 ||

sahāyyatayā"pariṇāmyasya bhūtānāṃ paścātkalasurāḥ ! |
patra hyaindriyāṇyeva pañcakarmāṇyato'pi tu || 119 ||

With the help of the unchanging (Self), of beings, afterwards, O Kalasuras (Asuras of Time/Art)! There, the senses themselves are indeed the five actions, and also beyond that. || 119 ||

sthūlasūkṣmā"pi bhūtāni caitanyā"dhyāsato hi te divaukasaḥ ! || 120 ||

Gross and subtle beings also, due to superimposition on consciousness, indeed they (become conscious), O celestial beings! || 120 ||

jñānakarmendriyāṇye"pi militvā nikhilāni vai || 121 ||

The senses of knowledge and action also, all combined indeed, || 121 ||

caturviṃśatitattvāni jāyante'dvaitacintanāt |
pūrṇa jñānasya tattvānāṃ sarvathā syācchivadam |
ātmale'ntaskaraṇaṃcatuṣṭayaṃ iha svataḥ || 122 ||

the twenty-four principles arise from non-dual contemplation. Complete knowledge of the principles is always auspicious. In the Self, the fourfold inner instrument (antahkarana) is here spontaneously. || 122 ||

cittasya manasā sārdhaṃ sambandho mahān |
tayāda"haṅkārasamvandhā sārūpyaṃ buddhairaiva vidhīyate || 123 ||

The connection of Chitta (mind-stuff) with Manas (mind) is great. Then, through connection with Ahankara (ego), similarity with the intellect is indeed ordained. || 123 ||

ādyāyāṃ prakṛterbhinnā vidyā"vidyāsvarūpataḥ |
manastejñāsti bho devāḥ ! avidyā"nilayasthayoḥ || 124 ||

From the primordial Prakriti, distinct in the forms of Vidya and Avidya. The mind exists, O Devas, for those two situated in the abode of Avidya-wind (or vital air). || 124 ||

avibhāgenaiva vidyā vedanā te na saṃśayaḥ |
avidyā"mohitā asmājjīvāḥ saṃsārajālake || 125 ||

Without division indeed, knowledge is their experience, there is no doubt. Deluded by Avidya, Jivas are thus in the net of worldly existence. || 125 ||

manonighnāḥ patanti hyadhaḥ pṛthagupādhinā |
vidyāsāhāyyato nūnaṃ madbhaktyā buddhisā"yitā || 126 ||

Subservient to the mind, they indeed fall downwards due to separate limiting adjuncts. With the help of Vidya, indeed, by My devotion, the intellect is supported. || 126 ||

karmabandhasya mucyante'nekakarmā"ṇyacodyatāḥ |
jīvanmuktyā"diravidyā janayetkramabhāvitam || 127 ||

They are freed from the bondage of karma; many karmas are unprompted. Liberation while living and other (states) are born from Avidya, experienced sequentially. || 127 ||

cijjadhyāgranthitaṃ vapuḥ kāraṇamucyate || 128 ||

The body, tied by the knot of conscious meditation, is called the cause.

sthūlaiva pañcabhirmukteḥ sthūlaṃ nirmīyate vapuḥ | pariśuddhitattvajñāteḥ sūkṣmo dehaḥ prajāyate || 129 ||

From the five gross (elements), the gross body is created for liberation. From the knowledge of purified truth, the subtle body is born. || 129 ||

etaddehatrayaṃcaiva devāḥ ! āvaraṇāmayam |
svarūpaṃ na prakāśeta śuddhaṃ nityamapi svayam || 130 ||

And these three bodies indeed, O Devas, are of the nature of coverings. The true form, though pure and eternal, does not shine forth by itself. || 130 ||

etaddehātite vedeṣu vāṇītattvā kṛcitkvacit |
pañcakoṣā"bhimānena devāḥ ! āvaraṇaṃ nanu || 131 ||

Beyond these bodies, in the Vedas, the principle of speech is here and there. Through the conceit of the five sheaths, O Devas, (there is) indeed a covering. || 131 ||

pañcamyaḥ sthūlabhūtebhyaḥ koṣo hyannamayo bhavet |
kopādanmayadeva sthūlamutpadyate vapuḥ || 132 ||

From the five gross elements, the sheath made of food indeed arises. From anger (or from the food-sheath), the gross body is born. || 132 ||

kevalo'nnamayaḥ koṣaḥ pātayanstyaktarūpiṇaḥ surāḥ ! |
koṣasyā"nnamayasyaiva parivartanaṃ navīnāśakam || 133 ||

The food-sheath alone, causing those who have abandoned (gross) forms to fall, O Suras! The transformation of the food-sheath itself is the destroyer of the new (or leads to new birth). || 133 ||

ahaste jīvavargasya mṛtyumāhā"dirvināśakam |
militāḥ pañca prāṇā me ruddhamārgastathā"svarūpiṇaḥ || 134 ||

In the hand (power) of the Jiva-class, death and other destroyers. The five Pranas combined with Me, their path obstructed, are thus of that nature. || 134 ||

pañcakarmendriyaiḥ sārdhaṃ koṣaḥ prāṇamayo bhavet |
asāveva suparṇā"śaḥ koṣaḥ prāṇamayo mahān || 135 ||

Along with the five senses of action, the sheath made of Prana (life-force) arises. This very desire of Suparna (soul) is the great sheath made of Prana. || 135 ||

yujyate khalu lokeṣu sampaśyanto mahā"malān |

It is yoked indeed in the worlds, seeing great impurities.

avasthāpayate nūnaṃ dvayorhi sthūlasūkṣmayoḥ || 136 ||

It indeed establishes (itself) in both the gross and subtle. || 136 ||

militvā manasā sārdhaṃ jñānendriyaughaḥ pañca |
manojaṃ manomayaḥ koṣo janayantyarī surāḥ ! || 137 ||

Combined with the mind, the group of five senses of knowledge. The mind-born sheath made of mind generates enemies (obstacles), O Suras! || 137 ||

svādhyāyajñānamayaḥ koṣo buddhindriyaiḥ samam |
devāḥ ! manomayaḥ koṣaḥ prāṇamayastathā || 138 ||

The sheath made of self-study and knowledge, along with the intellect and senses. O Devas! The sheath made of mind, and likewise, that made of Prana. || 138 ||

vijñānamayakoṣo'pi sampadyate'dya saha |
śarīre prāṇināṃ sūkṣmaṃ sargalokādyatantram || 139 ||

The sheath made of realization also is accomplished today, along with. In the subtle body of beings, the system of Svarga and other worlds. || 139 ||

śarīraṃ sūkṣmamevā"ho daśamedhā"valihiṃsikām |
abhilokāntaraṃ sarvaṃ śrutvā"dyadbhṛśitaṃ surāḥ ! || 140 ||

The subtle body indeed, O wonder, (is like) the destructive garland of ten sacrifices (or a great sacrifice)! Having heard all that is beyond this world, greatly adorned, O Suras! || 140 ||

kāraṇākhyasya puṇyā"diśubhrāyā navacā"sthitam |
priyamodapramodaiśca dehaiḥ sā"veribhiḥ samanvitam || 141 ||

Of the Causal (body), virtue and other auspiciousness, not newly situated. Endowed with pleasure, delight, and joy, and with bodies that are not illusory (or are real). || 141 ||

ātmasvarūpā"kārako devāḥ ! malinastattvasūcakaḥ |
nā"jñāsya"nandamayaḥ koṣaḥ kathyate vedapāragaiḥ || 142 ||

The formless Self, O Devas, is the indicator of impure truth. The sheath made of bliss, not of ignorance, is spoken of by those who have crossed the Vedas. || 142 ||

etadeva"sti jīvānāṃ śarīraṃ kāraṇaṃ dhruvam |
caturviṃśatitattvānāṃ heturyato'sti saḥ || 143 ||

This indeed is the certain causal body of Jivas. Because he is the cause of the twenty-four principles. || 143 ||

avidyā"varaṇā"cchannaṃ malamāyāsvarūpayoḥ |
sarveṣāṃ na pratīyeta kaivalyajñānamanoraham || 144 ||

Covered by the veil of Avidya, of the nature of impurity and Maya. For all, the knowledge of Kaivalya, captivating the mind, is not perceived. || 144 ||

svarūpaṃ na pratīyeta kaivalyajñānamanoraham |
pratilomapravāhā"d eva"sti svarūpasya surarṣabhāḥ ! || 145 ||

The true form, the knowledge of Kaivalya captivating the mind, is not perceived. From the reverse flow indeed, is the true form, O best of Suras! || 145 ||

sarveṣāṃ jīvajātānāṃ karmabandhanakāraṇam | vidhopāsana yadā bhaktyā jñānino yogino mama || 146 ||

For all classes of Jivas, the cause of karmic bondage. When, through worship and devotion, My Jnanis and Yogis, || 146 ||

matkṛtvāḥ svarūpaṃ nanvityaṃ tvanyathā vicārayanti |
viditvā nitarāṃ devāḥ ! ahaṃ brahmāsmi tāstadā || 147 ||

having made My true form (their own), indeed, they do not think otherwise. Having known thoroughly, O Devas, "I am Brahman," then indeed. || 147 ||

prakṛtyeva sārdhaṃ sāyujyaṃ prāpnuvanti ca vismaranti |
tatkalyāṇakṛdudyogaṃ vidhātuṃ līyate mayi || 148 ||

They attain union with Prakriti itself and forget (their separateness). To perform the effort that brings welfare, they dissolve in Me. || 148 ||

jñāninaṃ sarvaṃ manasā devāḥ ! viśvasya rūpiṇī |
vismṛtya prakṛtistasyāḥ karmā"ṇi nikhilāni vai || 149 ||

The Jnani, with his entire mind, O Devas, (sees Me as) the form of the universe! Having forgotten her Prakriti, all her karmas indeed. || 149 ||

svayam cā"tni kurvanti bhaktā"gre ca vibhramanti |
tatkalyāṇakṛdudyogaṃ vidhātuṃ līyate mayi || 150 ||

And they themselves do (actions) in the Self, and wander before (or among) devotees. To perform the effort that brings welfare, they dissolve in Me. || 150 ||

ucyate brahmasāyujyavo bhaktasammelanaṃ mayi |
etadghaḥ kathitaṃ devāḥ ! jñānavijñānamadbhutam || 151 ||

The union of the devotee with Me is called Brahma-Sayujya. This wonderful knowledge and realization has been told, O Devas! || 151 ||

iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevī- devasaṃvāde jñānavijñānayogavarṇane nāma ṣaṣṭho'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the sixth chapter named "Description of the Yoga of Knowledge and Realization.”

Chapter 7: Description of the Yoga of the Vision of the Cosmic Form and Its Glories

virāḍrūpadarśanavibhūtiyogavarṇanam |

Description of the Yoga of the Vision of the Cosmic Form and Its Glories.

devā ūcuḥ || 1 ||

The Devas said: || 1 ||

sarveśaktyā"śraye ! devamātarbhuktiśaktivibhāyini ! |
bhavatī yatsvarūpato naṣṭacetanarūpā"diṣṭavat || 2 ||

O Abode of all powers! O Mother of Gods, bestower of enjoyment and power! From Your true form, (our) consciousness having been lost, like one commanded (or possessed). || 2 ||

tajjñānena jagannāthā"rttasya"smābhiḥ pratīyate |
sāmprataṃ yadbhavadbhirupaṃ varṇitaṃ śive ! || 3 ||

By that knowledge, O Lord of the Universe, it is understood by us who are afflicted. Now, that form which has been described by You, O Auspicious One! || 3 ||

vidhṛte'sammannobhāve'nigrahe'vabhrūkalpitam |
bhavadbrahmamahatattvaṃ saubhāgyaparipūrṇatāṃ tataḥ || 4 ||

Held in an unmanageable mental state, imagined without control. Your great principle of Brahman, and from that, the fullness of good fortune. || 4 ||

tato maḥ kṛpayā rūpaṃ darśayā"śu na |
yasminnaste jñānino bhaktā nirvikārā bhavanti mudā || 5 ||

Therefore, out of compassion, quickly show us Your form, in which Jnanis and devotees become free from modifications, with joy. || 5 ||

unmajjanti nimajjanti paramānandasāgare |
sārthakaṃ janma kurvanti kṛtakṛtyā bhavanti ca || 6 ||

They emerge and immerse in the ocean of supreme bliss. They make their birth meaningful and become fulfilled. || 6 ||

mahādevyuvāca || 7 ||

Mahadevi said: || 7 ||

bhavadbhaktyadhikārābhyāṃ prasannā"haṃ dadāmi vaḥ |
divyaṃ cakṣurmayaitadvirāḍrūpaṃ prapaśyata || 8 ||

Pleased by your devotion and fitness, I grant you divine sight; behold this cosmic form of Mine. || 8 ||

devā ūcuḥ || 9 ||

The Devas said: || 9 ||

mātarye vismayamāvahāmaḥ mode kṛtvā"cittavikṛtarā patāmḥ |
kṣaṇopapure sā"śca"samasamāyo- yadekacakṣustvayā prakaṭametat || 10 ||

O Mother, we are filled with wonder! Having made our minds joyful and free from distortion, we fall (at Your feet). For a moment, this unequal, incomparable (sight), this one eye (of cosmic vision) has been revealed by You. || 10 ||

sarvaṃ vāṅmanobuddhibhirameyaṃ sūkṣmaṃ dharantī daśasaṅkhyakābhiḥ |
anāyanantā"bhirmayato diśābhiḥ- vibhāsi pūrṇaṃ kila deśarūpam || 11 ||

All that is immeasurable by speech, mind, and intellect, subtle, You bear with ten numbers (or powers). By infinite directions from Me, You indeed shine fully as the form of space (or the universe). || 11 ||

svasthāśva manye svayameva śakte- rājyantasthānaṃ janakasvarūpam |
mātarmahakālakamudyaṃ janitvā sā"dṛśyate naiva viśuddhayuktyā || 12 ||

I consider Your own inherent state, O Shakti, to be the origin and resting place of the kingdom. O Mother, having produced the great Mahakala (Time), it is not seen with pure reasoning. || 12 ||

anādyanantaṃ tava devi ! rūpa- dṛśyaṃ mahākālamahodadheśca |
vāṇīmanobuddhibhirapratītaṃ manyāmahe'dṛṣṭamiti viśuddhasvarūpam || 13 ||

Beginningless and endless is Your form, O Devi, and that of the great ocean of Mahakala (Time) is to be seen! Unperceived by speech, mind, and intellect, we consider Your pure true form as unseen. || 13 ||

anādyananto kila kāladeśo vyāptasya nūnaṃ pratirūparūpam |
virāḍaśarīrasya tathaiva mātaḥ- brahmāṇḍasaṅghā amita mahāntaḥ || 14 ||

Beginningless and endless indeed are time and space, surely the reflected form of the all-pervading. And of the cosmic body, likewise, O Mother, the multitudes of universes are immeasurable and vast. || 14 ||

brahmāṇḍasaṃghātmake'madhye paśyāma ātmānamaho pṛthakpṛthak |
hariśca sarvatra na paśyati tatra yadyapi parantu yatraiva sameti tatra hi || 15 ||

In the aggregate of universes, in the midst, O wonder, we see ourselves separately! Hari (Vishnu) does not see everywhere there, although, wherever He goes, there indeed. || 15 ||

brahmāṇḍasaṅghānantatame punarvai brahmāṇḍakoṭīśca harirdevān |
sargasthitipratyayasaṃhārakartṛ pṛthakpṛthak tānavalokayamaḥ || 16 ||

In the endless aggregate of universes, again indeed, crores (tens of millions) of universes, Hari, and the Devas, the doers of creation, sustenance, conviction, and dissolution – we see them separately. || 16 ||

brahmāṇḍamekaikamaśeṣaṃ viśālaṃ bhūtasṛjānā"śca caturbhujānām |
ācchāditaṃ sarvamitaśca pitṛbhiḥ paśyāma āścaryamayaṃ hi vicitram || 17 ||

Each and every universe, endless and vast, of the four-armed creators of beings, covered entirely by these and by the ancestors – we indeed see this wonderful and varied (sight). || 17 ||

brahmāṇḍasaṅgheṣvapi leśamātraṃ leśamātraṃ mātaḥ ! icchā ca
devā"dhipatervanekān tathā ca nānāvidharmavartin || 18 ||

Even in the multitudes of universes, only a tiny fraction, a tiny fraction, O Mother! And the desire of the Lord of Gods for many, and likewise, those following various dharmas. || 18 ||

pṛthaktayā tacchakitā"sti buddhiryadā tu sadṛgvyāhatameva na śakyate |
anādyanante vapuṣi sthitasya brahmāṇḍasaṅghe'pi tadā"sti te kathā || 19 ||

Separately, that intellect is astonished; when indeed it is contradicted by true sight, it is not possible. In Your beginningless and endless form, even in the multitude of universes, then what to say of Your story! || 19 ||

piṇḍadvayasthā"pyamitakendrā"bhājinaḥ brahmāṇḍamekavibhāgamadhye |
sūryāgnicandramahitaṃ mātaḥ ! netratrayeṇa hi viphalaṃ viśālaṃ || 20 ||

Situated in two Pindas (individual bodies/universes), yet partaker of immeasurable centers, in the midst of one division of the universe. Honored by the Sun, Fire, and

Moon, O Mother! With three eyes, indeed, vast and fruitless (or immeasurable). || 20 ||

vyāpnoti sṛṣṭiṃ tava corddhvalokaṃ madhyaḥsthalokastaraṇodayaṃ te |
brahmāṇḍasaṅghasya hi tasya yāva- dākāśamāste tava karṇapuṣpaḥ || 21 ||

Your creation pervades, and the upper world; the middle world is Your rising sun. Of that multitude of universes, indeed, as far as the sky extends, is Your ear-ornament. || 21 ||

tvacho hi yāvattapanaṃ ladīyā- śrutiryajaste'sti ca yāvadanagnim |
yāvajjalaṃ te rasanā rasajñā yāvā"sthiti ghrāṇasaha"ste || 22 ||

Your skin indeed, as far as the sun; Your hearing, Your sacrifice is indeed as far as fire. As far as water, Your tongue, knower of taste; as far as existence, Your sense of smell exists. || 22 ||

atraiva mātatvamanantakoṭī- śvasacchaladbhirmathitā"diśaḥ |
anantakoṭā"smitelolajihvā svanantatanāsā svata eva māsi || 23 ||

Here alone is motherhood, by countless millions of breathing and moving beings, churned from the beginningless directions. With countless millions of flickering tongues, with Your infinite nose, You exist spontaneously. || 23 ||

jñānasyato'pi diśā deśānā- manantapādā lamanantavāhuḥ |
asmatkameṣṭaṃ tvanmantrarūpāṃ netrāvalīgocaratā"pi paśye || 24 ||

From knowledge, even of directions and regions, with infinite feet, with infinite arms. Our desired (object) is Your mantra-form; may I also see what is perceptible to the range of eyes. || 24 ||

virāḍvapuste prasamīkṣya mātaḥ ! anantamaścaryamayaṃ mano naḥ |
visṛjyate dhīḥ svagatitā ca nodati sasarvendriyaughaḥ śithilāyate ca || 25 ||

Beholding Your cosmic form, O Mother, endless and wonderful, our mind is released! Intellect gives up its own movement, and the entire group of senses becomes lax. || 25 ||

tvadvaktrametreṇa hi vilokayamaḥ vyāptāśca ke'jāgagacchadambike ! ne naḥ |
nādirna cānto na ca madhyamasti viśvo dhruvaṃ tvāṃ vṛṇute'samastām || 26 ||

Through Your mouth and eyes indeed, we see the pervaded ones! Who are the unborn, the moving and unmoving, O Mother! Neither beginning, nor end, nor middle exists for us. The universe certainly chooses You, the unequalled. || 26 ||

saśaktiśaktimatorna bhedakalpanā bhavallato kā"pi muhūrttasaṃnidhau |
tadaiva śakteśca vilāsamātratāṃ virāḍvapuste vahate nirantaram || 27 ||

There is no imagining of difference between Shakti and Shaktiman from You. Even for a moment's proximity, then indeed, Your cosmic form continuously bears the mere play of Shakti. || 27 ||

īśāmahe'drākṣma vilokavismitaḥ yad saccidānandasvarūpām | kendrā"tato bhāvabhayā"dbhavantyā utpatya śaktiḥ kila cinmayīyam || 28 ||

We have seen with astonished gaze, O Lord, that which is the true form of Satchidananda! From the center, due to the fear of (worldly) existence arising from You, this conscious Shakti indeed arises. || 28 ||

caturdaśāho bhuvanāni yatra vibhrāmyanekāni mahānti tattvam |
brahmāṇḍasaṅghasya karoti nilayaṃ sargasthitipratyayasaṃhārakāryam || 29 ||

Where the fourteen worlds, and many great principles, wander, the multitude of universes makes its abode, performing the acts of creation, sustenance, conviction, and dissolution. || 29 ||

tanmātrayantāni kila jīvapiṇḍā- dyatnā"vidhebhūtagaṇoḥ muṣukān |
anantakendreṣu pṛthagvibhaktān vilāpayanti janayantvayanti || 30 ||

Those subtle elements (Tanmatras) indeed, the individual bodies (Jiva-pindas), and the multitude of beings effortlessly under Your control, in infinite centers, separately divided, they dissolve and they are born. || 30 ||

hatvā"dasaṃkhyān svata eva jīvān vatsalyabhāvādapi pāśabandhaiḥ |
vidyā"bhidānena karonti muktān punaśca pāśairvimuktāñjīvān || 31 ||

Having slain countless Jivas spontaneously, even out of affection, with the bonds of attachment; by bestowing knowledge, they make them liberated, and again, Jivas are freed from bonds. || 31 ||

brahmā"pramode munimajjayanti tatraiva tāṃ darśayate svarūpam || 32 ||

In the supreme joy of Brahman, they immerse the sages; there alone, She reveals Her true form to them. || 32 ||

śaktiryathā sā prakaroti lālām anantavaicitryamayaṃ svarūpam |
dharansahasraṃ vividhaṃ ca mātaḥ ! ekā"dvitiyaṃ punareti rūpam || 33 ||

Just as that Shakti performs Her play, assuming an infinitely varied true form, bearing a thousand diverse (forms), O Mother, She again returns to Her one, secondless form. || 33 ||

ekā"dvitiyaṃ tava śubhraleśam unmīlati tatra prabhave svabhaktye |
asyāśca śakterna rahasyametat- digvyo vayaṃ śaktirna vimalā devī || 34 ||

Your one, secondless, pure fragment blossoms there in its own power, by its own devotion. This secret of this Shakti is not (known to us); we are (mere) divine power, not the pure Devi. || 34 ||

rājyaṃ svasūkṣmaṃ jagadeśake naḥ ! sthūlaṃ hi lokaṃ kila mānavānām |
vibharti nityaṃ sacarācarasya brahmāṇḍapiṇḍeṣu caturbhujeśca || 35 ||

Her subtle kingdom, O sole Lord of the universe, for us! The gross world indeed for humans. She eternally supports the moving and unmoving in the universes and individual bodies, and with four arms. || 35 ||

vyāpsā"nvayo yadbhuvanāni bhānti svacchandhiśaktyāsya parātparasya |
vilāsasāmānyadhi ca kevalāni || 36 ||

The pervading lineage by which the worlds shine, by the independent power of this Supreme of the Supreme, and merely by the commonality of Her play. || 36 ||

ekā"dvitiyā tava śaktireke ! sthūlañca sūkṣmaṃ ca tu kāraṇaṃ naḥ |
rūpaṃ dharantī paridarśayasyaho anādyanantaṃ suvirāḍvapuste || 37 ||

Your one, secondless Shakti alone, O Unique One! The gross, the subtle, and also the cause for us. Bearing forms, You reveal, O wonder, Your beginningless, endless, truly cosmic form! || 37 ||

mātastavā"nantaśrutibhiryugapad dhīno virāḍmūrtimanarghyasenā |
virāḍrūpaṃ divyaṃ pratiphalamaho devajanani ! || 38 ||

O Mother, by Your infinite Shrutis (Vedas/glories) simultaneously, bereft (of adequate praise), the invaluable army of the cosmic form! The divine cosmic form is indeed a reflection, O Mother of gods! || 38 ||

vayaṃ naivālaṃ te'nubhavituṃ tadaho vismayakaram |
yato rūpaṃ dṛṣṭvā"dbhutaṃgatibhrāntā"śca nitarām || 39 ||

We are not capable of experiencing that, O wonder, which causes astonishment! Because having seen Your wonderful form, our movement (or intellect) is completely bewildered. || 39 ||

dhiyo mugdhā me'jūḥ kṛpayā tvatto'smānanāratamano'pi śuddhyet |
pradarśya svaṃ rūpaṃ hyupadiśa tadevaṃ tvamadhunā || 40 ||

Our intellects are deluded; by Your grace, may even our unceasing darkness be purified. Having shown Your own form, indeed instruct us thus now. || 40 ||

praśamya dṛṣṭve'damanuśrutaṃ vayaṃ yena bhavatī- malaṃ dṛṣṭvāgre nikhilamasye pātre niviśate || 41 ||

: Having calmed down, having seen this which has been heard, by which, O You, having seen the impurity before, it enters into every vessel (or being). || 41 ||

vayaṃ devi ! labdhvā yadavakṛtarā sā"gragamati |
jananyuccaṃ kurmo vinayamati tatkāraṇamaho || 42 ||

O Devi! Having obtained that which was done with disrespect, that foremost intellect, O Mother, we perform high reverence; that is the cause, O wonder! || 42 ||

asāmarthyaṃ nūnaṃ bhagavati ! vijānīta ca tataḥ |
samastaṃ prāgalbhyaṃ vihitamadhunā yadbhavatu naḥ || 43 ||

Incapacity indeed, O Revered One, know it then! All the boldness that has been done by us now, may it be (forgiven). || 43 ||

mahādevyuvāca || 44 ||

Mahadevi said: || 44 ||

idānīṃ sugamopāyaṃ puro vo varṇayāmyaham |
niḥśeṣe madhite vākye śāntacittaiḥniśamyatām || 45 ||

Now I shall describe to you an easy means. Listen with peaceful minds to My completely churned (well-considered) words. || 45 ||

virāḍrūpā"dbhutaṃ me hṛdi kartavyaṃ caiva śāśvate |
madguṇādibhirbhedeṣu hṛdaye'sau ya mudritaḥ || 46 ||

My wonderful cosmic form should be held in the heart indeed, eternally. He who is sealed in the heart by My Gunas and other distinctions. || 46 ||

vyāsasamastam hṛdaye'sau mudritaḥsthirarūpataḥ |
ahameva tridevā"śca vividha"śivātmikā || 47 ||

The entire expanse is sealed in his heart in a stable form. I alone are the trideva and of the nature of various Shivas (auspicious forms). || 47 ||

he devagaṇa ! nityanaimittika rūpe me hyadṛṣṭidevatādirūpi trija-gadvidhātu devatā || 48 ||

O assembly of gods! In My eternal and occasional forms, indeed, in the form of the unseen deity and others, the ordainer of the three worlds, the deity. || 48 ||

ahaṃsmi ca bho devāḥ ! nityānaimitik drśyam |
asmismi trividhairyadaiḥ devatā divaukasaḥ ! || 49 ||

And I am, O Devas, the eternal and occasional visible (form)! I am the deity with threefold Vedas, O celestial beings! || 49 ||

niḥśreyasaṃ manuṣyebhyo dadāmi padamavyayam |
ahamerbhāsmi he devāḥ ! mātrāsvarūpasambhavaḥ || 50 ||

I grant to humans the imperishable state of ultimate liberation. I am indeed born from the true form of the Mother, O Devas! || 50 ||

yena bhāvatrayeṇa"pi jñānatvalpadadāmyaham |
adhikāre trinetrasya dattvā jīvasya eva ca || 51 ||

By which, even with the threefold emotion (or state), I grant a little knowledge. Having given authority to the three-eyed one (Shiva) and also to the Jiva. || 51 ||

prāpyāmi hi śivasthā"śu padaṃ tānna saṃśayaḥ |
śaktirevaika dānāni vyāpnoti trividhāni ca || 52 ||

I indeed quickly attain the state of Shiva, there is no doubt in that. Shakti alone pervades the threefold gifts also. || 52 ||

tapasvinā"dhigacchanti tapobhirdvividhaiḥ surāḥ ! |
kāyavāṅmānasairnitya"devaṃ śaktiṃ mameva tu || 53 ||

Ascetics attain through twofold austerities, O Suras! Through body, speech, and mind, eternally, thus My Shakti indeed. || 53 ||

ahameva tridhā yajñeśuṇoraiva ca || 54 ||

I alone am threefold in sacrifices, and also of the arrows (or intentions). || 54 ||

sampadāyāmi brahmāṇḍasṛṣṭisthitilayakriyāḥ |

ahaṃ pañcāśyadāyā pitṛṇāṃ śaktiṃ jñeya vai || 55 ||

I accomplish the acts of creation, sustenance, and dissolution of the universe. I am the giver of the fifty (offerings/aspects) to the ancestors; know My Shakti indeed. || 55 ||

guṇatrayātmakaleśa-vātapittakaphena ca |
ahaṃ caiva hi vedaiḥśāstrairlaukikaiḥ parikīrtyate || 56 ||

Through the affliction of the three Gunas, and by Vata (wind), Pitta (bile), and Kapha (phlegm). And I am indeed praised by Vedas, Shastras, and worldly (texts). || 56 ||

proktā yā trividhā bhāṣā nigamāgamalakṣaṇā |
laukikī parakīyā ca sā"smābhirnāma jagadguroḥ || 57 ||

That threefold language which is spoken, characterized by Nigama (Vedas) and Agama (Tantras), worldly and also belonging to others – that is Our name, O Guru of the world! || 57 ||

rūpamasmi jagatyāṃ tu dharmaśuddhe prakāśaye |
kālarrātrirmahārātrirmoharātrirdāruṇā || 58 ||

I am the form in the world; I illuminate in pure dharma. Kalaratri (night of time/destruction), Maharatri (great night), and Moharatri (night of delusion) are terrible. || 58 ||

tisro rājanyo'haṃ devaiva jīvavadhāyikāḥ |
saṃvyāptisanto hṛdaye mamālā"bhinnakalāpūrṇarūpataḥ || 59 ||

The three royal (goddesses/nights), I, by the gods, am the destroyer of Jivas (or life). Pervading, they exist in the heart, from My indivisible, full Kala-form. || 59 ||

hṛdaye hyalimkalānāṃ cittakalāpūrṇarūpataḥ |
prakāro'dbhūṣaṇaṃ devāḥ ! nātra kaścana saṃśayaḥ || 60 ||

In the heart indeed, of the Kalas of the bee (or subtle sound), from the full form of Chitta-Kala. The mode is a wonderful ornament, O Devas, there is no doubt in this. || 60 ||

lauhitraya svarūpeṇa svabhaktebhyo nirantaram |
dadāmi dehe'rūpyameva na saṃśayaḥ || 61 ||

In the form of the threefold redness (or triad), to My devotees continuously. I give formlessness in the body, there is no doubt. || 61 ||

vyādhirghṛṇā mahormemeva kiṃ nirjarāḥ ! |
cikitsā trividhā cā"haṃ tasyā"pyanodakā || 62 ||

Disease, disgust, and great waves (of suffering) are indeed Mine, O Nirjaras! I am also the threefold treatment, and its subsequent (effects/remedies). || 62 ||

ūrdhvalokamadhyalokapātālairlokasaptakam |
vyāpnuvantaste'tā jīvasṛṣṭayaḥ punaḥ punaḥ || 63 ||

The upper world, middle world, and Patala (netherworld) – the seven worlds.
Jiva-creations pervade them again and again. || 63 ||

ahaṃnigraheṇaiva jīvakarmānusārataḥ |
mṛtyulokā"śca yugapadbhuktā"ścaiva yoniṣu || 64 ||

By My control alone, according to Jiva's karma. The worlds of death, and simultaneously, enjoyments in various wombs. || 64 ||

trividhā"dhikārāntu te paśyante dhruvaṃ mayā |
ahameva"cchute puṇyaśaktisteṣu hi || 65 ||

The threefold authority is certainly seen by Me in them.
I alone am the untouched, pure power in them indeed. || 65 ||

āsurī rākṣasī caiva devī māyā"śca vibharti |
tebhyo hi pūrṇajīvebhyo dadāmi vividhaṃ phalam || 66 ||

Asuri (demonic), Rakshasi (fiendish), and also Devi Maya (divine illusion) she bears.
To those complete Jivas indeed, I give various fruits. || 66 ||

jaivaśāsanasahajā"rūpe vyavahārasmim |
kāraṇasvarūpasūkṣmā"khye śarīraliṅgameva ca || 67 ||

In the natural form of Jiva's rule, in this phenomenal existence. In the subtle form called causal, and also the subtle body (Linga Sharira). || 67 ||

jīvānāṃ nanu jīvatvaṃ vidhāne vidyate surāḥ ! || 68 ||

For Jivas indeed, Jiva-hood exists in the ordinance, O Suras! || 68 ||

sarvābhigunasamghasya"cchedyatāyāḥ |
ahameva"smi bho devāḥ ! padārthairjvaliteṣu ca || 69 ||

Of the indivisibility of the aggregate of all Gunas.

I alone am, O Devas, even in ignited substances. || 69 ||

triguṇānāṃ vikāśā ye te yudhyañca darśanam |
tribhirvarjitā ye'pi tāni sarvo'tahaṃ surāḥ ! || 70 ||

Those manifestations of the three Gunas, their conflict and vision. Those who are devoid of the three also, all that I am, O Suras! || 70 ||

mamaiva dayayā devāḥ ! madbhaktāste nirantaram |
vrajantivirāḍrūpaṃ bhāvadvividheṣu tu || 71 ||

By My grace alone, O Devas, My devotees continuously go to the cosmic form, even in various states of being. || 71 ||

sarvathā darśane kṛtvā kṛtakṛtyā bhavanti me |
jīvanmuktānandaśāntiṃ tribhirbhāvairvarjitā || 72 ||

Having performed the vision in every way, they become fulfilled by Me. The bliss and peace of liberation while living, devoid of the three states (or emotions). || 72 ||

param yathārthasyevedā"tidehād na saṃśayaḥ |
anye bhedāccha bho devāḥ ! śrūyantāṃ sūkṣmamā mayā || 73 ||

Of the supreme reality, beyond the body, there is no doubt. And other distinctions, O Devas, listen to My subtlety. || 73 ||

sthūlasūkṣmaprapañceṣu vyāptāsmi rasarūpataḥ |
ajñānajñānayorbhūmyaḥ saptasapta ca || 74 ||

In the gross and subtle phenomenal worlds, I am pervaded in the form of essence. The planes of ignorance and knowledge are seven and seven. || 74 ||

ūrdhvalokāśca ye sapta hyadholokāśca sapta ye |
ahamevā"smi te sarve sapta prāṇā"stathaiva ca || 75 ||

The seven upper worlds and the seven lower worlds. I alone am all those, and likewise the seven Pranas. || 75 ||

sapta vyāhṛtayaḥ sapta samidhḥ sapta dīptayaḥ |
ahamevā"smi bho devāḥ ! sapta hotā na saṃśayaḥ || 76 ||

The seven Vyahritis (sacred utterances), seven Samidhs (sacrificial firewood), seven radiances. I alone am, O Devas, the seven Hotris (sacrificial priests), there is no doubt. || 76 ||

dhārā vai saptamūlā"śca kāle hi vibhujāmyaham |
saptabhūmyanusāreṇa jñānasya tridivaukasaḥ ! || 77 ||

The stream indeed of seven roots, in time I divide. According to the seven planes of knowledge, O celestial beings of the three worlds! || 77 ||

sapta jñānādhikārāśca"pyupāsanāyāstathaiva te |
sapta karmādhikārāśca sarve te'samyameva bhoḥ || 78 ||

Seven authorities of knowledge, and likewise of worship, they are. Seven authorities of karma also, all those are Mine indeed, O (Devas)! || 78 ||

saptacakravibhedeṣu prāṇāvarte"pyamevajam | pīṭhānāṃ sthāpanaṃ
kāryamāribhirya karomi vai || 79 ||

In the distinctions of the seven Chakras, even in the whirlpool of Prana, unborn from Me. The establishment of Pithas (sacred seats) is to be done by the noble ones, which I indeed do. || 79 ||

kṛṣṇarakktā"dikā varṇā bhūtvā ca saptasaṅkhyakāḥ |
ahameva jagatsarvaṃ nitarāṃ samprakāśaye || 80 ||

Having become the colors black, red, etc., seven in number, I alone illuminate the entire universe thoroughly. || 80 ||

saptasāyāsvarūpeṇa sampūrṇaṃ jagat | gambhīrasvānapuñjena
sarvamācchādayāmi ca || 81 ||

In the form of seven oceans, the entire world. And with a profound mass of sound, I cover everything. || 81 ||

laukikaṃ bhāvarājyaṃ saptagītaraseraham |
vyāpnomi sādhakānāṃ bhūyaḥ siddhyeddhilaukike rase || 82 ||

The worldly realm of emotions, I, with the essence of seven songs, pervade. For practitioners, may perfection be attained again in the worldly essence (or enjoyment). || 82 ||

saptasugandhairasairjvalane nimajjaye |
jīvānāṃ sthūladeheṣu vyāptāsmi rasadhātubhiḥ || 83 ||

With seven fragrances and essences, I immerse in fire. In the gross bodies of Jivas, I am pervaded by the essence-elements. || 83 ||

jīvādhārasthitā"svā"smi ca tathaiva te |
madhvajñānasya bho devāḥ ! praṇavastu nirantaram || 84 ||

Situated as the support of Jivas, I am also thus for them. Of sweet knowledge, O Devas, Pranava is indeed continuous. || 84 ||

sapta"jñāni svarāḥ saptasāmyollāpayanti ca |
sṛṣṭiḥ śabdamayī sarvā vaidikī laukikī tathā || 85 ||

Seven notes of ignorance, and seven of equanimity, they bring forth. All creation is made of sound, Vedic and also worldly. || 85 ||

tīrthānāṃ mama bhedā vai pīṭhānāṃ ca divaukasaḥ ! |
anādyanantānāmnā"śca sapta bhedā yathoditāḥ || 86 ||

My distinctions of Tirthas (holy places) indeed, and of Pithas, O celestial beings! Of beginningless and endless names, the seven distinctions are as declared. || 86 ||

asādhikārā ye devāḥ ! āryajāteḥ prakīrtitāḥ |
saptasthūlaprakṛtasya śaktyā"nvayā"ste tāḥ || 87 ||

Those authorities which, O Devas, are declared for the Aryan race, they are connected with the power of the seven gross Prakritis. || 87 ||

saptasāgararūpeṇa sadā padmollāsita hi |
nivāsabhūmirjīvānāṃ māyeva gurustamamāḥ ! || 88 ||

In the form of seven oceans, always enlivened like a lotus.
The dwelling place of Jivas, like Maya, O supreme Guru! || 88 ||

upāsakagaṇānā"stu sarvamātṛkarūpamāśritā |
ahanyupāsanamārgaṃ vidhāyā"rebhe hi tān || 89 ||

For the groups of worshippers, having taken refuge in the form of the universal mother, I indeed initiated them into the daily path of worship. || 89 ||

upāsananādīpitā"dau svaiḥsvairepi nayāmi ca |
bhuyodīrghatardīrghaiḥ sapta niyatoya tāmireva ca || 90 ||

Initially illuminated by worship, and by their own (efforts), I also lead. Again, by longer and longer (paths), seven, and by those very regulated ones. || 90 ||

āropya jñānasopānaṃ sādhakā"stavevedinaḥ |
na yasmād punarāvartante tatkalyaṇapadaṃ nayet || 91 ||

Having ascended the staircase of knowledge, practitioners, knowers of that truth! From which they do not return again, may it lead to that state of welfare. || 91 ||

sacchidato'dghunā devāḥ ! varṇitaṃ sarvamuttamaṃ |
trividhāḥ saptadhā caiva mayā yugmamukhena te || 92 ||

From Satchid (Existence-Consciousness), now, O Devas, all that is excellent has been described. Threefold and also sevenfold by Me, through Your paired mouth (or two aspects). || 92 ||

sarveṣāṃ sthāneṣu jñe dvā rājanyoḥ sthūlasūkṣmayoḥ |
saptabhedaiśca bhedeṣu prakaṭaṃ gatastasya hi || 93 ||

In all places, knowable are the two royal (aspects), gross and subtle. And in the distinctions by seven divisions, its manifestation has indeed occurred. || 93 ||

bhedatrayānusārācca saptamedā"nusārataḥ |
deśe kāle ca sarvatra draṣṭumīhe yajñaṃ mām || 94 ||

According to the threefold distinction, and according to the sevenfold distinction, in space and time, everywhere, I desire to see the sacrifice (or Myself as sacrifice). || 94 ||

jñānī bhaktaḥ sa eva"haṃ māmāpnoti na saṃśayaḥ |
prāpyaiva māṃ nigamajña paramānandasāgare || 95 ||

The Jnani-devotee is indeed Myself; he attains Me, there is no doubt. Having indeed attained Me, O knower of Nigamas (Vedas), in the ocean of supreme bliss. || 95 ||

mattasarvā"pyakālastu sadā naivā"valupyate |
yāvatkālamaho devāḥ ! tāvatkālaṃ manaiva hi || 96 ||

My all-pervading Kala (Time/Power) is indeed never lost. As long as time exists, O wonder, Devas, so long indeed is My mind (or will). || 96 ||

śaktimātrā"viśiṣṭopyāyudhiścintayā"jñām darśanam |
vibhūtīnāṃ vidhāyāya sūkṣmarūpaṃ smaranti mām || 97 ||

Even endowed with mere Shakti, by thought, the vision of My command. Having ordained the glories, they remember My subtle form. || 97 ||

unmiśriteṣu mahā"jvalayo rogaḥ śvetamepu ca |
anuśreṣṭho garuḍo devāḥ ! gaurvibhūtirnirākṛje || 98 |

Among the mixed, in the great blaze, disease, and in white (or pure) things. Garuda is excellent among them, O Devas! Gauri's glory is in the unborn (or unmanifest). || 98 ||

gurustapasvi jñānatulyaśca narādhipaḥ |
varṇeṣu brāhmaṇo varṇā"śrameṣvagnitattraśramam || 99 ||

The Guru is an ascetic, equal to knowledge, and a king of men. Among Varnas, Brahmana; among Ashramas, the Ashrama of fire (householder) there. || 99 ||

amṛteṣu tathā"bhīdevaḥ ! deveṣu ca purandaraḥ |
pāvako'smi vasuṣvahaṃ saṅkalpo devirmahātmanām || 100 ||

Among immortals, likewise, Abhodeva (a name)! And among gods, Purandara (Indra). I am fire among Vasus, the resolve of great-souled Devis. || 100 ||

viṣṇuśca dvādaśādityeṣu sūrasenāpatiḥ surāḥ ! |
rudreṣu śaṅkaracā"smi lokādāśamiti ca || 101 ||

Vishnu among the twelve Adityas, the commander of the army of Suras, O Suras! And among Rudras, I am Shankara, and thus the sky among worlds. || 101 ||

pitṝṇāmaryamā cā"smi bhṛgurṛṣisahasradhṛk |
sāmavedo'smi vedeṣu tejasviṣu prabho hyaham || 102 ||

Among ancestors, I am Aryaman, and Bhrigu, the sage holding a thousand (powers). I am Samaveda among Vedas; among the radiant, I am indeed the Lord. || 102 ||

mantreṣu mā hi gāyatrī jānīta surasattamāḥ ! |
vāṭikāsu paścā"hno yajñeṣu japayajñakaḥ || 103 ||

Among mantras, know Me as Gayatri, O best of Suras! In gardens, in the afternoon; among sacrifices, Japa-yajna (sacrifice of repetition). || 103 ||

sūryo'smi jyotiṣāṃ madhye hṛdaye'smi devamaṇḍire |
sāmnāṃ caiva"smi gāndharvo himālayaḥ || 104 ||

I am the sun among luminaries; in the heart, I am in the temple of the gods. And of Samans (chants), I am Gandharva (celestial musician); (I am) Himalaya. || 104 ||

ahaṃ nadīṣu gaṅgā"smi samudro'smi jalāśaye |
pṛthivyāṃ tīrtharūpā"smi devā"rcane pitṝṇām || 105 ||

Among rivers, I am Ganga; I am the ocean among reservoirs of water. On earth, I am in the form of Tirthas (holy places); in the worship of gods and ancestors. || 105 ||

upāsthasthānavargeṣu pīṭharūpā"smi ca |
śāstreṣu yamaśāstraṃ vidyāsvadhyātmikā || 106 ||

Among groups of places of worship, I am in the form of Pitha. Among Shastras, Yama-shastra (scripture of Yama/control); among knowledges, spiritual knowledge. || 106 ||

śaktiṣu darśane śāstre vādyo'smi vādyavādiṣu |
vākyaṃ kīrtirhi nārīṇāṃ pauruṣaṃ puruṣeṣvapi || 107 ||

Among powers, in philosophy; among scriptures, I am Vada (debate/discourse) among debaters. Speech is fame for women, and manliness for men. || 107 ||

adhyātmalakṣmī lakṣmyeṣu chando'smyaham |
māsānāṃ mārgaśīrṣo'smi tejaḥ puṇyavatāmaham || 108 ||

Spiritual Lakshmi among Lakshmis (auspicious qualities); I am meter (in poetry). Among months, I am Margashirsha; I am the radiance of the meritorious. || 108 ||

ṛtūnāṃ ca vasanto'smi vyāso'smi munisaṅhatāṃ |
daṇḍarūpā vyavasthāsu gṛheṣu me maunadhāriṇām || 109 ||

And of seasons, I am Vasanta (Spring); I am Vyasa among assemblies of sages. In regulations, (I am) the form of Daṇḍa (rod of justice/discipline); among those who observe silence in their homes. || 109 ||

dhīreṣu jñānarūpā"smi nītirjismi jigīṣatām |
deśeṣu bhārate varṣe'nnajātiṣveva jātiju || 110 ||

Among the steadfast, I am the form of knowledge; I am policy for those who desire to conquer. Among countries, Bharatavarsha (India); among food-born classes, indeed, the Jati (caste/birth). || 110 ||

he devatāgaṇa ! ākāśe śabdaḥ vāyau sparśaḥ agnau rūpam, jalamadhye rasaḥ aur pṛthivyāṃ me gandharūpa hai |
merī sāttvika vibhūtiyoṃ aur jitane asuragaṇa hai ve merī tāmasika vibhūtiyāṃ haiṁ || 111 ||

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O assembly of gods! In the sky, sound; in air, touch; in fire, form; in water, taste; and in earth, My form is smell. My Sattvic glories, and all the Asuras, are My Tamasic glories. || 111 ||

apsu raso'smi devāḥ ! pṛthivyāṃ gandha eva ca |
yāvadevagaṇāḥ sarve sāttviko me vibhūtayaḥ || 112 ||

I am taste in waters, O Devas, and smell in the earth indeed! All the gods are My Sattvic glories. || 112 ||

yāvantaste'surāścogra tāmaso me vibhūtayaḥ |
bījaṃ māṃ sarvabhūtānāṃ viddhi devāḥ ! sanātanam || 113 ||

All those fierce Asuras are My Tamasic glories. Know Me as the eternal seed of all beings, O Devas! || 113 ||

buddhirbuddhimatāmasmi balaṃ balavatāmaham |
dharmā"viruddho bhūteṣu kāmo'smi vibudharṣabhāḥ ! || 114 ||

I am the intellect of the intelligent, I am the strength of the strong.
I am desire in beings unopposed to dharma, O best of the wise! || 114 ||

ahaṃ vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ |
prāṇāpānasamāyuktā pacāmyannaṃ caturvidham || 115 ||

Having become Vaishvanara (digestive fire), residing in the bodies of beings, yoked with Prana and Apana, I digest the four kinds of food. || 115 ||

gāmāviśya ca bhūtāni dhārayāmyahamojasā |
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ || 116 ||

And entering the earth, I support beings with My energy. And I nourish all herbs, having become Soma (moon/nectar), full of essence. || 116 ||

auṣadhānāmahaṃ vajraṃ kālaḥ kalayatāmaham |
na tadasti vinā yatsyānmayā bhūtaṃ carācaram || 117 ||

I am Vajra (thunderbolt) among weapons; I am Time among those who measure.
There is nothing, moving or unmoving, that can exist without Me. || 117 ||

nānto'sti mama divyānāṃ vibhūtīnāṃ parantapa ! |
yatra yatra hi me śaktervikāśo'sti viśeṣataḥ || 118 ||

There is no end to My divine glories, O tormentor of foes! Wherever indeed My power manifests especially, || 118 ||

ādhyātmikā"dhidevā"dhibhūtarūpeṇaiva saḥ |
tatvadevāvanagacchantra maṇḍalasyaiva tejasā || 119 ||

in spiritual, divine, and elemental forms indeed, that you should understand by the radiance of the circle (or sphere) of the gods. || 119 ||

ahamātmā suprajñāḥ ! sarvabhūtāśayasthitaḥ |
gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṃ suhṛt || 120 ||

I am the Self, O supremely wise ones, situated in the hearts of all beings! The goal, sustainer, lord, witness, abode, refuge, and friend. || 120 ||

prabhavapralayasthānaṃ nidhānaṃ bījamavyayam |
nārīrūpā"smi deheṣu nṛṣu caiva divaukasaḥ ! || 121 ||

The origin, dissolution, resting place, imperishable seed. I am in the form of woman in bodies, and also in men, O celestial beings! || 121 ||

liṅgātītāsmahaṃ devātītāpyahaṃ dhruvam || 122 ||

I am beyond gender (Linga), O Devas, and I am certainly also beyond (all limitations). || 122 ||

atītā"smi ca sarvebhyo guṇebhyo nātra saṃśayaḥ |
bhāvātītā"smahaṃ brahmāsmi sāmrājñā || 123 ||

And I am beyond all Gunas, there is no doubt in this. I am beyond emotion (or existence); I am Brahman, by imperial command. || 123 ||

yadṛcchayā vaḥ praroheta tasmineva nirantaram |
upāsadhvaṃ supūrṇā"śaḥ ! mamalā"kalpadrumasya ca || 124 ||

As it pleases you, may it blossom; in that very (form) continuously worship, O you of complete hope, and of My wish-fulfilling tree of impurity (or beyond impurity)! || 124 ||

ahameva"smi bho devāḥ ! dharmakalpadrumasya ca |
trījaṃ mūlaṃ tathā"skandho nātra kaścana saṃśayaḥ || 125 ||

I alone am, O Devas, of the wish-fulfilling tree of dharma also, the seed, root, and also the trunk; there is no doubt in this. || 125 ||

skandhasya tasyā"grabhāge trayaḥ śākhā vinirgatāḥ |
dānasya pratipraśākhā yajñastu tayoranyatarā || 126 ||

At the top of its trunk, three branches have emerged. The counter-branch of charity, and sacrifice is one of those two. || 126 ||

tapo'pi nirṇayaṃ dve hi kāyavāṅmānasastrayaḥ |
traiguṇyayogenaivā"pi pratiśākhā navā"sate || 127 ||

Austerity also, and ascertainment, these two indeed; body, speech, and mind are three. And even through the Yoga of the three Gunas, nine new branches exist. || 127 ||

pratiśākhā anekāḥ svargyaśākhā"sastadgrahaḥ |
karma"dhyātmādhidevā"dhibhūtenaibhinnacintayā || 128 ||

Many counter-branches, heavenly branches, their acceptance. Through karma, spiritual, divine, and elemental, with distinct thought. || 128 ||

karmajñānopāsanāyā bhedā"śreṣṭhayogatrataḥ |
ta evā"ṣṭādaśā"khyā vai manoharāḥ || 129 ||

From the distinctions of karma, knowledge, and worship, through the best Yoga. Those very eighteen, known as captivating. || 129 ||

pitṛdevā"rcanādīnāmavatāragaṇasya ca |
paścā"nāṃ saguṇasyaiva"rūpāṇāṃ nirguṇasya ca || 130 ||

Of the worship of ancestors and gods, and of the multitude of incarnations. Afterwards, of the Saguna (with attributes) forms themselves, and of the Nirguna (attributeless). || 130 ||

brahmāṇḍacāturāṇāmapyupāste bhaktitaḥ |
yato bhedā naivā"sti devāḥ ! jñeyuṣṇayogaḥ || 131 ||

Even of the four aspects (or four eras) of the universe, one worships with devotion. Because there is no difference, O Devas! The Yoga of the knower and the eager. || 131 ||

asyā bhedasya catvāro rāja eva yogen ca dhruvam |
upāsateḥ pratiśākhāḥ svasya svasyāsasarvadarśinaḥ || 132 ||

Of this distinction, the four kings (or main types) indeed through Yoga. The counter-branches of worship, each seeing their own always. || 132 ||

śravaṇaṃ mananañcaiva nididhyāsanametadā |
trayo'yamī jñānayajñasya bhedā"śreṣṭhayogataḥ || 133 ||

Hearing, reflection, and profound meditation – these. These three are the distinctions of the knowledge-sacrifice, through the best Yoga. || 133 ||

navadhā sattvikībhakti hi pratiśākhā navā"sate || 134 ||

The ninefold Sattvic devotion indeed exists as nine new branches. || 134 ||

dvisaptaśākhābhiḥ śākhābhirmunijanendra bhoḥ ! |
nijānāṃ jñānabhaktānāṃ dharmakalpadrumātmanā || 135 ||

By fourteen branches, O best of sages and men! Of one's own devotees of knowledge, in the form of the wish-fulfilling tree of dharma. || 135 ||

virāje svānandadehād nirjarāḥ ! nātra saṃśayaḥ |
dharmakalpadrumasyāsya patrapuṣpalasatākṛtau || 136 ||

I shine from My own blissful body, O Nirjaras, there is no doubt! In the form of the leaves and flowers of this wish-fulfilling tree of dharma. || 136 ||

upajñāni na sakhyātuṃ kalpairapi kathañcana |
vicitrāṇi manojñāni santi tāni dhruvāṇi ca || 137 ||

The secondary knowledges (or branches) cannot be counted even in Kalpas (aeons) in any way. They are varied, captivating, and also certain. || 137 ||

pakṣiṇo dvau sadā tatra jagatāṃ mohakāriṇau |
manobuddheḥ samudyuktyo hyapane dve phale tayoḥ || 138 ||

Two birds (Jiva and Ishvara) are always there, causing delusion to the worlds. By the yoking of mind and intellect, indeed, those two are their fruits. || 138 ||

aparastuḥ pasya supakvaṃ labhante phalamudbhavam |
susthā"drasasya gītvā"ṇāṃ jñānaiḥ niḥśreyasaṃ padam || 139 ||

But others, seeing the well-ripened, obtain the originated fruit. Having sung of the essence of the well-established, through knowledge, the state of ultimate liberation. || 139 ||

brahmānandasambhūlāsaṃ sārthakaṃ prakāśayan |
āśritā yā mayā devāḥ ! śaktirityamudāhṛtā || 140 ||

Illuminating meaningfully the joyous blossoming of Brahman's bliss. That power which is resorted to by Me, O Devas, is thus declared. || 140 ||

śrutīno vo rahasyebhyaḥ sā paripūrṇo'sti sarvathā || 141 ||

From the secrets of the Shrutis for you, she is completely full in every way. || 141 ||

sarvopaniṣadāṃ sāraḥ prakāśo jñānavarccasām |
jñānānandasamudbhūtaṃ navanītaṃ manoharam || 142 ||

The essence of all Upanishads, the illumination of the radiance of knowledge. The captivating butter churned from knowledge and bliss. || 142 ||

sarveṣu sampradāyeṣu sanniviṣṭā"smaprakāśikā |
śāntipradā"smatkāmebhyo jijñāsujñānavarddhinī || 143 ||

Established in all traditions, illuminating Us. Bestower of peace for Our desires, increasing the knowledge of seekers. || 143 ||

arthārthibhaktavṛndānāṃ sadā sammānavarddhinī |
jñānibhaktebhyasya paramānandamāyinī || 144 ||

Always increasing the honor of the groups of devotees seeking wealth. For devotees who are Jnanis, she is the bestower of supreme bliss. || 144 ||

nārījātisatītvāsya nitarā"masti varddhikā |
tapomūlakadharmasya tāsāṃ parivarddhikā || 145 ||

For the chastity of womankind, she is indeed an constant increaser. For their dharma rooted in austerity, she is an especial increaser. || 145 ||

yathā puruṣapuñjebhyo nikhilebhyo divaukasaḥ ! |
dharmārthakāmamokṣā"khyaṃ caturvargaphalampradā || 146 ||

Just as for all multitudes of men, O celestial beings, she bestows the fruit of the four classes called Dharma, Artha, Kama, and Moksha. || 146 ||

cāturvarṇyāśramādistam samastasukhapradāyadā |
saṃyamo'sti tu gṛhasthānāṃ brahmacāriṇām || 147 ||

For the four Varnas and Ashramas, etc., bestower of all happiness. There is self-control for householders and Brahmacharis. || 147 ||

vānasprasthā"śramasthānāṃ taporūpā"styasau surāḥ ! |

tyāgaśaktipradā cā"ste sannyāsino na saṃśayaḥ || 148 ||

For those in the Vanaprastha Ashrama, she is indeed in the form of austerity, O Suras! And she is the bestower of the power of renunciation for Sannyasins, there is no doubt. || 148 ||

nirviśeṣaṃ vicintyate bho devāḥ ! satyametadravīmyaham |
cāturvarṇye'sya bhaktyā caturāśramibhistathā || 149 ||

It is contemplated without distinction, O Devas! I speak this truth. In the four Varnas, by devotion, and likewise by those in the four Ashramas. || 149 ||

asyā hi śaktigītāyāḥ svā"dhyāyaṃ vidhipūrvakam |
kurvacchuddhamatisteṣāṃ svayamārṇā dhruvaṃ bhavet || 150 ||

Of this Shakti Gita indeed, one who performs self-study according to rules, his intellect becomes pure, and he certainly attains his own debt (or becomes free from debt). || 150 ||

caturaśrveṣu bhī lokeṣu sulabho jāyate dhruvam |
ata eva"sti kartavyaṃ muniśuddhitattvaḥ || 151 ||

In the four Ashramas, and also in the worlds, it certainly becomes easily attainable. Therefore, this is to be done by sages, the essence of purity. || 151 ||

varṇā"śramāṇāṃ dharmāṇāṃ maryādā muktidāyinī |
vidhante mantra tantrairyaśca martyoloke punaḥ punaḥ || 152 ||

The boundary of the dharmas of Varnas and Ashramas is bestower of liberation. Through mantras and tantras, which are performed in the mortal world again and again. || 152 ||

asyā hi śaktigītāyāḥ pracāraḥ kriyatāmayam |
gṛhasthairnirvindasadācārasya eva tu || 153 ||

Of this Shakti Gita indeed, may this propagation be done. By householders, and indeed by those of flawless good conduct. || 153 ||

nāstikebhyaḥ śuṇṭhebhyo vedamārgāt |
śraddhipipuṃsapratibhrānte viśvāse ye na kurvanti || 154 ||

From atheists, from the wicked, from the path of the Veda. To those men whose faith is deluded, who do not have faith. || 154 ||

tebhyo naiva pradātavyā śaktigītā kadācana |
etadrahasyaṃ sadā rakṣyaṃ devāḥ ! maccharaṇe || 155 ||

The Shakti Gita should never be given to them. This secret should always be protected, O Devas, in My refuge! || 155 ||

asyā hi śaktigītāyāḥ śaktirāste mahadbhutā |
etanmantrāvalīpāṭhāt tathā"cāryācca nirjarāḥ ! || 156 ||

Of this Shakti Gita indeed, the power is most wonderful. From the recitation of this garland of mantras, and also from the Acharya (teacher), O Nirjaras! || 156 ||

śaktiyāgaviśeṣeṇa duḥkhī duḥkhādvimucyate |
dhanārthī labhate'rthaṃ vai mahālakṣmīḥ prasīdati || 157 ||

By the special Shakti-yaga (sacrifice), the sorrowful is freed from sorrow. The seeker of wealth indeed obtains wealth, Mahalakshmi is pleased. || 157 ||

suprajñā manvantatejā putrīṇāṃ no hi durlabham |
rājadvāre tathā devāḥ ! sarvatra sulabhā pūrṇimā yathā vāsanā"valeḥ || 158 ||

Very wise, of Manu's radiance; for daughters, it is indeed not difficult (to obtain good qualities). In the king's court, likewise, O Devas, everything is easily attainable, just as the full moon (is attained) by the power of desire. || 158 ||

asyāstu śaktigītāyā japo homaḥ surarṣabhāḥ ! |
ādhivyādhyupanodārtho mahecche || 159 ||

Of this Shakti Gita, Japa (repetition) and Homa (fire sacrifice), O best of Suras, are for removing mental and physical afflictions, in great desire. || 159 ||

śravaṇaṃ mananaṃ kāryam adhyayanaṃtathā |
pracāro yogyapātreṣu kartavyaśca nirantaram || 160 ||

Hearing, reflection, and study should be done likewise. Propagation among worthy recipients should also be done continuously. || 160 ||

samṛddhyarthaṃ martyānāṃ bhavatā"śca bhavet surāḥ ! || 161 ||

For the prosperity of mortals, and may it be for you also, O Suras! || 161 ||

etanmantrarapāṭhābhyāṃ kalmāṣaṃ paramāpnute |
evaṃ no'dbhirhitā devāḥ ! viśvakalyāṇasampade || 162 ||

By the recitation of these mantras, one attains the supreme (state free from) sin. Thus, favored by us, O Devas, for the wealth of universal welfare! || 162 ||

iti śrīśaktigītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre mahādevī- devasaṃvāde virāḍrūpadarśanavibhūtiyoga- varṇane nāma saptamo'dhyāyaḥ |

Thus, in the Upanishad Shri Shakti Gita, in the science of Brahman-knowledge, in the scripture of Yoga, in the dialogue between Mahadevi and the Devas, ends the seventh chapter named "Description of the Yoga of the Vision of the Cosmic Form and Its Glories."

samāptā"yaṃ śaktigītā |

This Shakti Gita is concluded.

Om Tat Sat